

Rev Alexander Allen
305 Palm Ave
13oct15

The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—JUNE 12, 1915

NO. 7

NEW YORK 11 WEST 45th STREET



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2½ inches. Pages, 480 lines total.

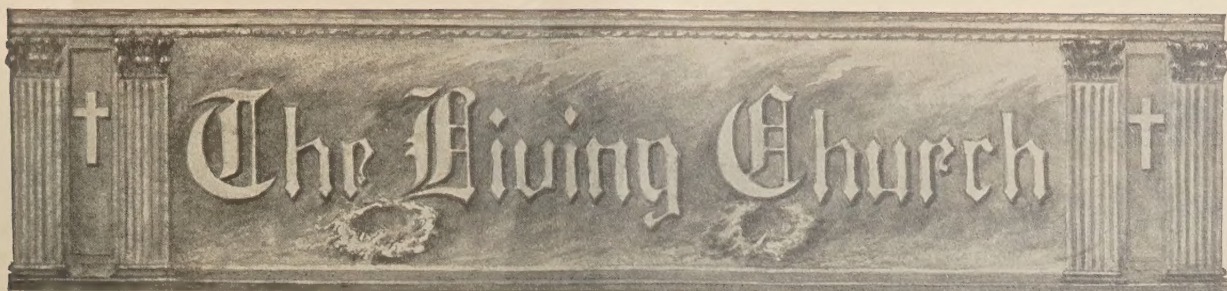
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DONKEY GAVE HIM THE LIE

I REMEMBER quite well the great pains I took in the preparation of my first sermon. I committed it carefully to memory and was letter perfect when the time came for its delivery. It was preached to a small congregation of farmers and their women-folk. It was a beautiful summer's day, when all the windows and doors were wide open, and my subject was on the "Silence of God." I remember I spoke of the wonderful silence of God in the Bible, and how silently He governed His great world, how our human ears could not hear the noise which this world or the planets and stars made in their progress through space, and how God governed our souls so silently. I remember quite well how impressive I thought I was when I said "and on this beautiful day we hear no sound"—and the deep silence was broken by the deep braying of a donkey, who brayed sonorously, thrice!—REV. ARTHUR LOWNDES, D.D., in the *Christian Herald*.



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 12, 1915

NO. 7

MAGNA CHARTA

[The Clauses Relating to the Church]

LOHN, by the grace of God king of England, lord of Ireland, duke of Normandy and Aquitaine, earl of Anjou, to his archbishops, bishops, abbots, earls, barons, justiciars, foresters, sheriffs, reeves, ministers, and all bailiffs and liege men, greeting.

Know ye that we, by God's inspiration and for the safety of our soul and those of our ancestors and heirs, for the honour of God and the exaltation of holy Church and the amending of our realm, by the advice of our venerable fathers Stephen, archbishop of Canterbury, primate of all England, and cardinal of the Holy Roman Church, Henry, archbishop of Dublin, William of London, Peter of Winchester, Joscelin of Bath and Glastonbury, Hugh of Lincoln, Walter of Worcester, William of Coventry, and Benedict of Rochester, of Master Pandulf, sub-deacon and familiar of the lord the Pope, of Emeric our brother, Master of the Knights of the Temple in England; and of the noble men, William Marshal Earl of Pembroke, William Earl of Salisbury, William Earl of Warrenne, William Earl of Arundel, Alan of Galloway, constable of Scotland, Warren son of Gerald, Hubert de Burgh, steward of Poitou, Peter Fitz Herbert, Hugh Neville, Matthew Fitz Herbert, Thomas Basset, Alan Basset, Philip de Albiny, Robert de Roppelay, John Marshal, John Fitz Hugh, and other our faithful men:

1. Have in the first place granted to God, and confirmed by this our present charter, for us and our heirs for ever, that THE CHURCH OF ENGLAND BE FREE, and have her rights intact, and her liberties uninjured; and so we will it to be observed, which appears from the fact that freedom of elections which is considered to be of chief moment and the more necessary for the Church of England, we have by our mere and spontaneous will, before the beginning of the discord between us and our barons, granted and confirmed by our charter, and have had it confirmed by the lord the Pope Innocent III, which we will both observe and will that it be observed in good faith by our heirs for ever. We have also granted to all free men of our realm for us and our heirs for ever, all the liberties mentioned below, to have and to hold for them and their heirs of us and our heirs.

63. Wherefore we will and firmly command that the English Church be free, and that the men in our realm have and hold all the aforesaid liberties, rights, and grants, well and in peace, freely and quietly, fully and wholly, to themselves and their heirs of us and our heirs in all things and places for ever, as is aforesaid. Moreover, an oath has been taken, as well on our side as on that of the barons, that all these things aforesaid shall be observed with good faith and without evil disposition. The aforesaid and many others being witness.

Given by our hand in the meadow which is called Runnymede between Windsor and Staines, on the fifteenth day of June in the seventeenth year of our reign.

—From *Documents Illustrative of the History of the English Church*, by Gee and Hardy.

EDITORIALS AND COMMENTS

Magna Charta and the Church

TO observe the seven hundredth anniversary of an institution is, in itself, to testify to the enduring qualities of that institution. The convention of the diocese of Washington, taking the initiative, has been seconded by the conventions of several other dioceses in the suggestion that the anniversary of Magna Charta be observed in the Church.

Magna Charta is not the first step toward the liberties of the Anglo-Saxon people. This written instrument perpetuated in writing what had before it been chiefly tradition. The Anglo-Saxons had always been free. They had always prized their freedom.

The Briton, indeed, was driven from his home by the incoming English, and the history of the English people, as we know them to-day, begins rather with their conquest of the earlier inhabitants in the fifth century than with the earlier peoples that inhabited the island, but who are not the chief ancestry of the present England, as the very term Anglo-Saxon implies. In this day of tense hatred between the nations it is well to remind ourselves that the Englishman is closer related to his Saxon antagonist of to-day than he is to the men and women of King Arthur's court. Rightly does the historian Green begin his *History of the English People* by saying, "For the fatherland of the English race we must look far away from England itself." But in later years, when Dane and then Norman made their incursions, there was no more expulsion of those who preceded them, but rather amalgamation into a united, free people.

And the Church made England, and taught her to be self-governing. To Theodore, Archbishop of Canterbury, England owes more than to almost any other character. Ecclesiastically, he found England a collection of mission stations and left it an orderly sequence of parishes and dioceses. Politically, he found a group of petty, jealous kingdoms, and by uniting the Church into a national body under a single primate he created a national consciousness that led finally to the creation of the nation itself. The Church was self-governing in its convocations before the nation was in its parliament. Indeed it is more correct to say that the Church "established" the nation than that the nation "established" the Church.

The coming of the Norman dislocated government both in Church and in State, but not for long. It was a momentous period in world history. Europe was emerging from the Dark Ages. The monk Hildebrand, afterward Gregory VII., was working out in his own mind the idea that, to pull the nations out of the depth of corruption into which they had sunk, the doctrine must be enunciated that the authority of the Church is superior to the authority of the State. The Church was corrupt because the Popes had been the creatures of corrupt Emperors and Kings; elevate the Pope above these, and not only would that corruption be stayed, but the imperial and royal courts would themselves be elevated, and the Church would provide a check upon royal tyranny.

It was a magnificent ideal. It required two centuries for its full realization. What Hildebrand dreamed of, Innocent III. realized in his own person. When Henry IV. did penance before Gregory VII. at Canossa, it seemed that the supremacy of the Church was complete; but not until Innocent III. assumed the tiara was the exaltation of the Church, as supreme over all earthly governments, fully realized. Emperors and Kings bowed meekly before him, and his influence pervaded every nation on the earth. Be it said to his credit, it was almost invariably an influence on the side of good government. Wherever a King oppressed his subjects, the Church flew to their rescue, and the whole power of the Papacy was thrown into the balance against the rapacity of Kings and courtiers.

THIS WAS the background in Europe when John came to the English throne. "Foul as it is, hell itself is defiled by the fouler presence of John," is the verdict of history. "In his

inner soul," says the historian Green, "John was the worst outcome of the Angevins." The story of his misdeeds is among the most revolting chapters of English history. Barons and Church had been humbled by his father, but both revolted at the contemptuous defiance of John. Two rival Archbishops-elect for Canterbury, representing respectively the will of the King and the will of the monks of the Cathedral city, hastened to Rome to lay their respective causes before the Pope. Here was the opportunity of Innocent III. to extend his Papal power over England, which had held fairly aloof from the Hildebrandine ideal; and at the same time to intervene for the purification of the government of England and the protection of her people against their tyrant King. Setting aside both the candidates, by an act of papal absolutism that was unprecedented in English history, Innocent commanded the little band of English monks, who stood cowering before him, then and there to elect Stephen Langton as their Archbishop; which they did, and afterward witnessed his consecration. It was an act that had a momentous influence upon English history. John, the King, defied the Pope and refused to receive the Archbishop. Innocent, the Pope, threatened and demanded. With bad motives, the King was sustaining the true independence of England, Nation and Church. With good motives, at least in considerable part, the Pope was intervening to protect Church and Nation against an execrable King—and was fastening an intolerable yoke upon both. Between the two individuals there is no comparison; Innocent was as much superior to John as St. Peter was to Judas Iscariot. But Innocent was possessed with the Hildebrandine ideal. The nations should be saved from royal tyranny, not by strengthening the people but by exalting the rule of the Pope. He pronounced the Interdict against England; John treated it with contempt. Two years elapsed and the Pope pronounced excommunication against the King. That also he treated with contempt at first; but the Pope held that John as an excommunicated King had forfeited his throne, and encouraged Philip of France to take it. Three centuries later, in the reign of Elizabeth, history repeated itself; but before the contest was really on, John—unlike his successor so far removed—surrendered. He received the Archbishop and was intense in his own humiliation. And then, to show the ardor of his new and amazing loyalty to the Pope, he surrendered his kingdom entirely to him; and received it back as a fief of the Pope, acknowledging himself as a vassal!

What a curious story it is! John, without the first vestige of religion, of morals, of common decency; Innocent, one of the greatest and most remarkable characters in history, in whose person the Papacy reached the apex of its worldly influence—an influence, we repeat, that during his pontificate was almost invariably used for the protection of the people from tyrants and for the good government of the nations of the earth.

MAGNA CHARTA represents the protest of England against absolutism in government, be it that of Pope or of King. The declaration that "The Church of England shall be free" is a two-edged sword, and it was meant to be. It meant freedom from papal domination and freedom from royal usurpation. In that dual capacity it was perfectly understood by each of the parties concerned. The barons, with Stephen Langton, the Archbishop, at their head, were tired of the hitherto endless seesaw between King and Pope to which they and their fathers had been accustomed. The Charter was wrung from the unwilling John as the result of war. The Pope, for his part, repudiated it; for though Innocent III. would willingly, no doubt, have protected England from royal tyranny, as he had been doing for several years, it must be by the exercise of papal prerogative and not by the strengthening of the people.

But, really, England has never yet seen the principles of *Magna Charta* carried into effect. Weak and sometimes vicious Popes followed Innocent III. in quick succession, and

the limitation of the Hildebrandine ideal was shown in the downfall of the magnificent structure which the Popes had erected; but the weaker the Pope the stronger were the claims that continued to be made for him. When, finally, the principle of the Great Charter was made good as against the Pope, it was at the expense of the surrender of much of the liberty of Church and State to the royal tyrant. The State regained her liberty in the supremacy of the people, that was ultimately established, and can now be invaded by neither King nor Pope. The Church was less successful. By surrendering the ancient legislative freedom of the Convocations to Parliament, their younger rival, the Church has surrendered the right that Stephen Langton and his associates wrung from the allied Pope and King on the field of Runnymede. So long as the Church cannot enact her own canons, cannot amend her own Prayer Book, cannot administer her own discipline, England is false to the principles of *Magna Charta*, in that guarantee that the Church "shall have her rights intact and her liberties uninjured"; and the further guarantee to the Church of "that freedom of elections which is considered to be of chief moment" is in striking contrast with that bondage to the State, whereby the names of her Archbishops, her Bishops, and her ecclesiastics generally are dictated to her by the State. Oh, for another Stephen Langton in the primate chair of Canterbury to demand from the State that England *make good* on the solemn guarantee that was given on the field of Runnymede.

IT REMAINS to us only to direct attention to some of the ecclesiastical language used in this historic document.

We find therein the expressions "holy Church," "Church of England," and "Holy Roman Church." There is a marked distinction between the intent of each of these terms. "Holy Church" is the Catholic Church throughout the world; that body into which souls are born in holy baptism; that body created on Pentecost, world-wide in extent, age-wide in virtue of time.

The Church of England was something more than merely a geographical description. It is treated as a body of distinct consciousness apart both from "holy Church" and the realm of England. The national Church is no mere modern or Protestant idea. It is ingrained in Catholic history. The Church of England is no mere euphemism devoid of the right to local characteristics. Whatever may be said about the extent to which local characteristics have grown in that Church, the right to have peculiar rules and consciousness of its own is recognized in that historic Charter.

"Holy Roman Church" refers to the Church in the city of Rome. The term is in no sense to be used as equivalent to our modern "Roman Catholic." It implies no universal or other domination of the Roman see, but merely the fact that Stephen, the Archbishop of Canterbury, was also a particular official of the Church in the city of Rome, as every Cardinal was then and, in theory, is to-day. If our New York Cathedral, for instance, could create certain American Bishops as Canons of the Cathedral, there would be the equivalent of the relationship borne in the thirteenth century by Stephen, Archbishop of Canterbury, to the "Holy Roman Church." Charles Palmerston Anderson might forsooth be Bishop of Chicago and Canon of the Holy New York Church; there would be an equivalent in expression. In these days in which "Holy Roman Church" has come to have an acquired meaning co-extensive with Roman Catholic, this distinction may well be firmly understood. There is in the ecclesiastical phrases of *Magna Charta* a recognition, indeed, of the relationship that the Church of England, like other Churches of the age, bore to the holy see; but there is no Romanism in those phrases beyond the extent of the acceptance of the fact of the Roman primacy.

In America, rather than in England, the principles of *Magna Charta* have been made good. We in our distinction between Church and State have carried into effect the dream of the barons who faced King John and, metaphorically, Innocent III., on the bloody field that will never be forgotten. Here at length *Ecclesia Anglicana* is, in her daughter Church, "free." Here she has her "rights intact and her liberties uninjured." Here there is that "freedom of election" which John guaranteed forever to the Church of England and Henry VIII. took away.

Well, therefore, may we of the American Church celebrate this momentous anniversary. *Magna Charta* is the key to American democracy. We are the heirs of the ideals of the barons whose names are recited in this instrument. To the Church, through, chiefly, the Primate of the day, democracy

owes this debt. Let us of the American Church, at least, realize it.

THE following are the acknowledgments for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 7th:

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THE PERPLEXITY OF LIFE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA]

HOW strange and perplexing is human life! Here we are, going about the Church's business as we have done for many years. We come from home and office where day by day we live the round of joy and sorrow, of duty and accomplishment. We sleep, we wake. We consider our own things. We are interested. We seek diversion. We are perplexed. We grieve. Men and women are given in marriage. All things apparently continue as they were from the beginning. Yet all the while the great world is in turmoil, a new era for humanity has dawned, the world will never be as it has been. There are no prophets who can tell us what to-morrow is to bring forth. Underneath the sameness of life and the superficial speech and activity, men are carrying a dumb sense of pain; a fear is in the world, a sense of surprise and wonder that our boasted civilization should end at last in such a welter of disguised commercial greed, of lust for power, of cherished and boasted hatred, in such cruelty; that the human nature which we had thought was trained to self-control, educated to wisdom, softened by pity and sense of humanity, should in a moment show how superficial human culture has been; and the fact be revealed that the mind of the flesh, the brute in man, still survives, and that the old heredity of hate and "might makes right," and "pity and mercy are weakness," and "the strong must be hard," uses all gains of science and developed and trained intellect to break human hearts, to destroy peace and prosperity, to desolate the world. . . .

In this hour of darkness we just go deeper than we have ever gone into the mystery of human life and destiny. In the face of this stupendous failure of education and science and business prosperity to subdue the hereditary brutishness of human nature, we may well, and with new energy, preach Christ and hold up His teaching as the ideal of well ordered and happy human life. If we are wise, we will try as never before to learn and understand and live the Christian religion.

I DON'T THINK it is possible to overrate the hardness of the first close struggle with any natural passion, but indeed the easiness of after-steps is often quite beyond one's expectations. The free gift of grace with which God perfects our efforts may come in many ways, but I am convinced that it is the common experience of Christians that it does come. There may be some souls, whose brave and bitter lot it is to conquer comfortless. Perhaps some terrible inheritance of strong sin from the father is visited upon the son, and, only able to keep his purpose pure, he falls as fast as he struggles up, and still struggling falls again. Soft moments of peace with God and man may never come to him. He may feel himself viler than a thousand trumpery souls who could not have borne his trials for a day. For you and me is reserved no such cross and no such crown as theirs who falling still fight, and fighting fall, with their faces Zionwards, into the arms of the everlasting Father. "As one whom his mother comforteth" shall be the healing of *their* wounds.—*Juliana Horatia Ewing.*

LIFE MEASURED BY UTILITY

By H. C. TOLMAN, D.D., LL.D.

SECOND SUNDAY AFTER TRINITY

THE true power of life is its capacity for service.

When Christ said, "I came that ye might have life, and might have it more abundantly," it was the life of service that He brought.

In the physical world the same law prevails. Utility is the standard of value.

We see a lump of iron on the mountain side and we ask an expert its value. He tells us that as an inert mass it is worth five dollars.

Another comes and says that by making the lump into horseshoes he can make it worth fifty dollars.

Another sees that out of the mass he can make needles to the value of five hundred dollars.

A fourth declares that he can take that same lump of iron and make it into watch springs that will be worth five thousand dollars.

It is the same bar of iron. Yet one man increases its value ten fold, another a hundred fold, another a thousand fold.

So life has within itself the great possibilities of divine service.

It is ours to determine what value we shall put upon it.

Shall we gain ten talents, or shall we hide our one talent in the earth?

A great artist stood before a rude piece of stone and exclaimed, "What divine beauty thou concealest!" An unshapely block had been rejected by a great Italian sculptor. Years after, Michael Angelo saw it and out of this same stone which before had seemed so useless he carved his matchless Moses.

So life sometime and somewhere under the hand of the Great Master will become moulded after the divine pattern and will show forth its full capacity of service.

We associate the term infidel with one who is faithless in matters essential to our Christian belief.

But there is another infidelity which brings our Lord's reiterated denunciation. It is the infidelity in service, faithlessness in divine ideals and aspirations, in loving ministrations, in altruistic consecration.

There is no condemnation so expressive of the wasted or selfish life as the two words "unfaithful servant."

How concisely and yet how truly the simple phrase sums up the history of the unprofitable years.

We do well to ask ourselves, Are we living the life of true value?

God Himself is asking, and He too will answer the question in accordance with the divine standard of service.

I remember a recent summer when I had charge of a large city parish. I daily came face to face with pathetic cases of destitution, ignorance, crime, and sorrow.

The deaconess and all the assistant clergy were on their vacation, and so it happened that all these cases came under my personal direction.

I never knew before how much suffering and sin there were in the world, or how human hearts were crying out to us for help, guidance, and comfort.

I doubt if the average Christian knows a millionth part of the world's hunger.

But ignorance of human needs can never serve as our excuse.

Long ago the question was asked, "When saw we Thee sick or in prison?" and our Lord answered, "Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto Me."

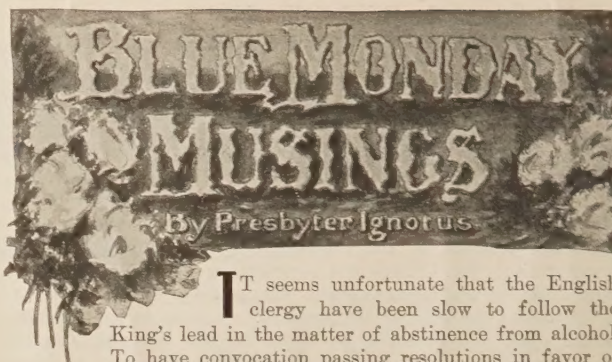
The faithless did not know that in the face of the poor and the suffering they beheld the face of Christ.

It is upon our little acts of loving service which make up the great sum of life that Christ's benediction, "Faithful servant," rests.

These make life divine and a part of the great plan of God.

I was worshipping in a chapel of one of the old world's cathedrals. It seemed at the evening hour as if our little shrine were isolated from the world, but in the light of day we realized how it was but a part of a far grander temple which raised its mighty dome high above our heads into the very heavens.

The consecrated service of our daily lives will be seen at the last to be a part of the divine temple we are building for eternity.



IT seems unfortunate that the English clergy have been slow to follow the King's lead in the matter of abstinence from alcohol. To have convocation passing resolutions in favor of the liquor trade, and the Dean of Canterbury declaring that abstinence had proved bad for his health, surely gave occasion to the enemy to blaspheme.

IF YOU SEE IT in the *Evening Sun*, it is not necessarily so. From the issue of that New York paper of April 30th I cut the following beautiful example of proof-reading, as well as of amateur ecclesiastical knowledge. The Latin instructor should visit the *Sun* office.

"An unseen member of the company appearing with Miss Frances Starr in 'Marie-Odile' at the Belasco Theatre, and whose name does not appear in the cast, is none other than a Latin instructor who is on the Belasco payroll for 'Marie-Odile' and who is present on the stage at every performance of the play. Yet the audience never sees this silent player and is not aware of her presence.

"One of the first lines uttered in the play is of pure Latin:

"Domina labia mea aperies." This is immediately followed by several other Latin phrases:

"Deus in adiutorium meum intende."

"Domine ad adjuvandum me festina."

"Gloria Patri, et Spiritui sancto."

"Sicut erat in principio et nuno, et semper; et in."

"Sæcula sæculorum. Amen. Alleluia."

"Then, continuing for the greater part of the first act, the actresses appearing as nuns in the play speak line after line of pure Latin. And so much Latin sprinkled in the dialogue of the play does not bore the audience, who seem to understand its meaning when spoken, and, of course, actually do understand it in its relation to the action of the scene.

"Baniiti ado Ramaus."

"As two of the sisters give this salute the Mother Superior acknowledges it with a slight, weary bow of the head.

"Then the Mother Superior says the Benedicite with her eyes closed:

"Benedictine, Dominus, nos et ea quae sumas sumpturi benedicat dextera Christi.' All the sisters together, crossing themselves repeat:

"In nomine Patris et Fili et Spiritus Sancti. Amen."

HERE IS a birthday posy I chanced on the other day:

"H. S. A.

May 20, 1898—May 20, 1915

"From sixteen years to seventeen our Harriet hath passed,
'From glory unto glory,' each brighter than the last.
She was a Maytime baby, and the sweetness of the May
Has always hung about her, even on a winter day.
Pray God that Blessed Mary, whose name the month doth bear,
May watch above this maiden, as good as she is fair:
A lily of God's garden, shedding her fragrance round,
Poured out in gentle deeds and words and gladdening the ground.

SOME KIND FRIEND (the capital is intentional) has sent me "The Friends' Religious and Moral Almanac" for 1915, from which I have had much good. The quaintness of "Fifth Month, 18th Day" may bring a smile; but the sentiment of these verses is wholesome for us all, despite the cockney rhyme:

"THE TIME IS SHORT

"But this I say, brethren, the time is short" (I. Cor. vii:29).

"I sometimes feel the thread of life is slender,

And soon with me the labor will be wrought;

Then grows my heart to other hearts more tender—
The time is short.

"Up, up, my soul, the long-spent time redeeming;

Sow thou the seeds of better life and thought;
Light other lamps while yet the light is beaming—
The time is short.

"Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought,

Hours lost to God in pleasure passing lightly—
The time is short.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught!
Soon thou may'st need the sympathy of others:
The time is short.

"If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action, ever,
The time is short.

"Then up, my soul, time's shade will soon be falling,
Some good return, in latter seasons wrought;
Forget thyself when duty's angel calleth—
The time is short.

"—UNKNOWN, from *The Safeguard*, Tenth Month, 1913."

HERE is a good bit from the same source:

"This anecdote is told of a Scotch minister named Kidd, who was very eccentric, and had his own way of doing things. 'Just as the year was opening,' says one of his parishioners, 'I was very busy in my shop when, right in the midst of my work, in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without ever giving or waiting for a salutation. 'No, sir,' was my reply, 'I did not.' 'What if I had been death?' he asked in a solemn tone, and out he stepped as suddenly as he came, and was gone almost before I knew it.'"

And this is excellent:

"It may be a little farther around the corners of a square deal, but the road is better."

HERE is a little anonymous poem, sent me through the mails, in manuscript, which I am glad to publish:

COMME ÇA: OR IN OLD ARTOIS

I

I came over the border to a little French town,
Having only a couple of hours
For France, and with only a word or two,
Like out, *madame* and *avez-vous*.
At the school-gate, tired, I sat me down
And picked some simple flowers
And smiled at *les enfants* as they came through.

II

And some smiled back at me, but more
Were afraid of the stranger man.
A little chap fled when I called *Voilà!*
But a fair little maid, when I said *Comme ça*,
Presenting a flower, with *Je vous adore*,
Danced off and cried "Oh, Suzanne!
Comme ça, dit-ll. Haha! ha ha ha!"

III

Darling coquette, prouetting round
With hand on heart, like mine!
Then showing her flower, "Suzanne! Nanette!"
With a torrent of French that I couldn't get.
But the merry, melodious ripple of sound
Went to my heart like wine.
And her laughing eyes I shall never forget.

IV

By tinkling bell then summoned in school
Away! but throwing to me
Sweet good-bye glances, Parthian-wise,
Out of gay little heart, through merry French eyes,
Je vous aime, pretty nameless. Fanchette? Ursull?
Madelon? *Je vous aime aujourd'hui*,
For we change not our mind when we change our skies.

V

But oh, how changed *thy* skies, poor child!
What of thy school to-day?
Thy waters, the white village, the green pasture-lands,
When a world is harried by war's bloody hands;
While chargers thunder and shells shriek wild,
And the hoarse battle-trumpets bray,
And fierce ones scorn *le bon Dieu's* commands!

VI

God grant it be not so, Chérie,
In that poor village home of thine.
The children lie crushed in many a street:
Ah, not *comme ça*, near thee, *pauvre petite!*
Jesus keep the dear innocent ones like thee
Close in His arms Divine.
But let *tyrants* be ashes under His feet!

I NOTE with mingled feelings that the *Hartford Times*, quoting from this page, refers to me as "an English contributor." Before there were any Yankees in the Wooden Nutmeg state (and some of them in Litchfield are my forebears too) my ancestors were established on American soil; and I am star-spangled to the marrow. But I confess to being now, more than ever, Anglophile.

DR. FRERE ON PRAYER BOOK REVISION

Memorial Service in London for the Canadian Troops

DEVELOPMENTS IN THE WELSH CONTROVERSY

Memories of Father Maturin

The Living Church News Bureau
London, May 18, 1915]

THE Rev. Dr. Frere of the Community of the Resurrection, who has hitherto been rather strongly in favor of Prayer Book revision at the present time, and whose high reputation as a liturgical expert has given weight to the movement, writes to the *Church Times* as though he were now prepared to alter his attitude, in consequence of the rejection in the Upper House of the Convocation of Canterbury of the proposal concerning a rearrangement of the Canon or Prayer of Consecration in the English Liturgy.

The past history of the proposal seemed to promise, he thought, that it would be adopted by the Bishops, more especially as it dealt with one of the "worst blots" on the Prayer Book. He passes on to consider the significance of the decision. It is pointed out that the defects of the present liturgy since 1552 have continually been felt. Its defects are not merely those of liturgical form:

"The present truncated Consecration Prayer, ending as it does with the recital of the Words of Institution, tends to inculcate a doctrine of consecration which is exaggeratedly Roman and Western in its character. If, as is probably the case, the Roman Canon is, next to our English Rite, the most unsatisfactory of liturgies, the two are alike also in the fact that our prayer emphasizes and wildly exaggerates one of the least satisfactory features of the Roman Rite, i.e., the unbalanced prominence of the Words of Institution."

Further, the divorce of the Prayer of Oblation has had another unfortunate doctrinal effect, as the Bishop of Oxford ably pointed out in the debate: "The divorce of Oblation from Consecration has tended to encourage a habit of distinguishing between Sacrifice and Communion instead of keeping the two in close touch, according to the sound teaching of St. Augustine, clearly expressed by our canon before it was dismembered." The present order is also very undesirable as giving rise to the habit of importing large sections of the Latin canon in order to fill the hiatus caused by the postponement of the Prayer of Oblation till after the Communion. These things, Dr. Frere says, clamor for a remedy: "It is intolerable that the Church of England should go on with a Rite, closely akin indeed to the Scottish and American Rites, and yet so abjectly inferior to both of them." He can but hope that when the proposal comes before the Lower House of Canterbury the members of that House will have sufficient courage and faith to stick to their guns and save the situation. The immediate result, concludes Dr. Frere, seems to be that some of those who have hitherto been keenest on revision "will have to reconsider their position; and that the whole project, if not yet wrecked, is gravely endangered."

Dr. Frere, who a year ago last Lent visited Petrograd to deliver lectures on English Church Ways before Russian ecclesiastics and others, is this month giving four lectures on Russian Church Ways in St. Margaret's Church, Westminster. The subjects treated are: "The Russian Church and Orthodoxy"; "The Russian Church and the Civil Power"; "The Worship of the Russian Church"; and "The Expansion of the Russian Church." In connection with each lecture there is a short service, the musical portions of which are taken exclusively from Russian sources and rendered by the choristers of St. Margaret's.

The Bishop of London's address at the memorial service held in St. Paul's for our brave Canadian soldiers who laid down their lives so heroically in the renewed fierce struggle that is still raging round Ypres, in Flanders, is well deserving of more notice that I was able to give to it in a previous letter. It was particularly valuable for the reference to the life of the blessed dead and to praying for them as an act of Christian charity.

The Bishop's text was Psalm 21: 4: "He asked life of Thee and Thou gavest him a long life, even for ever and ever" (Prayer Book version). "And what are we to say of those glorious young lives flung down so readily for King and country, for the freedom of the freest thing in the world, the Dominion of Canada, nay, for the freedom of the world, for international honor, for Christian principles as governing the future conduct of the world instead of the pagan gospel that might makes right? . . . Here fell six thousand very gallant gentlemen must be written one day in letters of gold over certain woods and salients in Flanders." Did God fail those young men? he asked. That was the really crucial question. "Toll the bell for Percy Birchall! If I ring it at all, it will be a peal," wrote his nearest relative. But to be able to say that, the Bishop said, one must be certain in his own mind, above all things, that so far from God's disappointing the young soldier when he dies, He more

than satisfies him. It was just here that faith was apt to grow so weak, and so many shared the idea of a shadowy and depressing existence after death. But had they not faith enough to expect from the beauty and the interest and the variety of the life God had provided for them here the still greater beauty and interest and variety of life which He must have provided for them there? "In My Father's House are many mansions, and if it were not so I would have told you," said our Lord, using this very argument that God's moral character "demands a spacious and beautiful life after death."

The Bishop came again to his question. Has God failed the trust of those young men? They did not want to die; they loved life; they looked forward to a happy life here; they were planning out a useful and interesting future. "They asked life of Thee and they will have it." He has given them a long life, even for ever and ever.

And by that memorial service they meant that they remembered those heroic sons and brothers of theirs before God. "They are still alive," the Bishop continued, "and we pray for them as we prayed for them when we saw their dear faces. We pray with reticence, with humility as for those who have passed into a fuller, larger life than ours, but we know that we may without presumption send them forth with the most ancient, loving and Christian prayer: 'Grant them eternal rest, and may everlasting light shine upon them.'"

The Archbishop of Canterbury, presiding at the recent annual meeting of the Central Committee for defence of the Church in Wales, summarized the later stages of the controversy, and expressed his confidence that the Postponement Bill would yet become law.

The Welsh Controversy

Lord Robert Cecil, M.P., in moving a resolution reaffirming the committee's attitude towards the Welsh Act, said he regretted that the Government had not yet passed the Bill. Anyhow there could be no change in the attitude of Churchmen in regard to the whole policy of the Government towards the Church in Wales. The desire for the repeal of the Welsh Act would be in no way weakened. Must they go on fighting? Surely if there were a chance of putting an end to the controversy and taking advantage of the drawing together of all men in the present time of national strain and stress, then it was the duty of Churchmen and their opponents alike to do their best to arrive at an agreement. The Bishop of St. Asaph, who seconded the resolution, said that in respect of some areas of this controversy he did not see how agreement was possible. The Bishop of St. David's, in moving the usual "votes of thanks," remarked that, in all the circumstances of the case, it was not fair to Welsh Churchmen for the Government to leave the fate of the Postponement Bill indefinitely in suspense.

In the course of his address at the annual meeting of the Mothers' Union in his diocese, the Bishop of Southwell strongly expressed his indignation with certain reports concerning the moral honor of men of the New Army which had gained currency and contained the grossest exaggerations. Part of the mischief of those wild statements was that they had led a large number of people into looseness of thought and language regarding the sin of sexual immorality. And the present conditions were being used to renew the controversy on the sanctity of marriage.

Morals and the Army

"We must continue to show," said the Bishop, "the awful danger to the country if there is going to be laxity of views in regard to marriage. Speaking as a Bishop I want to say that while I recognize to the full that the Church cannot lay down the law for all the people in the State, we say that the standard should not be lowered, but kept as high as possible. When the State says to the Church, 'You must lower your standard in conformity with our standard, and never mind the teaching of Jesus Christ, because, as the Majority Report [of the Divorce Commission] says, we cannot understand it and must deal with the matter purely scientifically,' then we say, 'Hands off.' I speak for all the Bishops and the majority of the clergy when I say we are determined not to be compelled by the State to relax for a moment the rules laid down by God with regard to marriage." His advice to his clergy was never to remarry a divorced person. He grieved to say that one of them had broken that rule, and he (the Bishop) had requested that he should take no service in any church in the diocese because of his action. The Bishop further stated that he had also taken strong measures with two of the richest people in the diocese, having excommunicated them for what he felt was a sin against the law of God.

At the last monthly general meeting of the S. P. C. K. the Rev. W. K. Lowther Clarke, rector of Cavendish, Suffolk, was elected secretary of the publishing department, in succession to Canon McClure, who retired in December last. The new editorial secretary was a scholar of Jesus College, Cambridge, and graduated with high honors.

Successor to Canon McClure

The following appears in an *In Memoriam* notice of Basil W. Maturin, priest, in the *Church Times*:

"In 1897 came the parting which had more than once been

feared; Fr. Maturin was convinced that he must submit to the Apostolic See of Rome. Never was such a step allowed to induce less bitterness or harshness of judgment. He was fearless and unflinching in statement of his new convictions, but held in tender and reverent memory his old associates. A striking proof is seen in the remarkable fact that on the title page of some of his books he chose the style himself, 'Formerly of the Society of St. John the Evangelist.' But indeed the best illustration is to be found in his last contribution to our columns. He was a great preacher, and lived his doctrine. God give him perfect rest."

I recollect some time ago being told by a friend of mine among the clergy, who knew Maturin personally, that he once asked him why on the title page of his books, published since his secession from the Anglican to the Roman Communion, he still associated himself in a way with the Cowley St. John Fathers. And his answer was to the effect that only Anglican Churchmen read his books. It is well known, I believe, that English Romanists never took to him as English Catholics had done.

The U. M. C. A. headquarters has now received definite information concerning the members of the mission interned in German East Africa, in the following cable from the Bishop of Zanzibar, under date May 8th:

"Official report through Admiral. Our men under arrest. Women continue their duties. Church Missionary Society all at work. All alive. Governor will not release any."

The number of those interned of the Universities Mission (forty-three) includes twelve priests and three sisters of the Community of the Sacred Passion, Zanzibar.

Just as I am closing this letter for the post I notice in to-day's *Times* that among the bodies of nine more victims of the murderous sinking of the *Lusitania* by a German submarine that were recovered yesterday and taken to Queenstown was that of the Rev. Basil W. Maturin. J. G. HALL.

ANNIVERSARY OF THE GUILD OF ALL SOULS

A Memorial to Father Dolling

POTENTIAL SOLDIERS BARRED FROM ORDERS

The Living Church News Bureau }
London, May 25, 1915 }

THE Guild of All Souls kept its forty-second anniversary last week, the service being at St. Mary Magdalene's, Munster Square.

The annual meeting was held in the adjoining parish day school and presided over by the Rev. the Hon. A. F. A. Hamburg-Tracy.

Guild of All Souls

The president, in the course of his annual address, said that mourning, "sanctified by the usages of Catholic Christendom, illumined and transfigured by the faith, hope, and love of the Creed of the Church," was to us a common and continuous experience, but never before had there been such a mourning as that which now involved the families of well nigh the whole Christian world. To-day, with that "endless Roll of Honor" and all that it meant, the conscience of our English people, so slow to realize facts, was awakening to what a nation in mourning really signified. But it must be remembered that sacrifice of this kind had a side to it which should excite the deepest thankfulness to Almighty God and whole-hearted devotion to His most holy will: "Instinctively we raised our hearts to God, and while we blessed and praised His goodness for giving such honor to our country, we prayed with all the love and faith we could command: 'Grant them, O Lord, eternal rest, and may perpetual Light shine upon them.'" The war spoke to them, he continued, as nothing had done before, of their privileges and duties as members of the Guild of All Souls. It was a happiness to know that religious Church people everywhere claimed their right to pray for the Faithful Departed.

On May 15th, being the thirteenth anniversary of the departure hence of the soul of Robert Radcliffe Dolling, priest,

Memorial to Father Dolling

a window in the parish church of Maralin, County Down, was dedicated in his memory by the Bishop of Down.

The subject of the window is the institution of the Christian Mysteries of the Body and Blood of Christ. It was designed and executed by Miss Ethel Rhind of Miss Purser's studio in Dublin. In addition to the window in the church, a men's club room has been erected in the village of Dollingstone as part of the memorial.

The following resolution has been passed by the Bishop of London's Ordination Candidates Council:

"That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the council that he is unable to serve for the war." J. G. HALL.

COMMENCEMENT AT THE GENERAL SEMINARY

The Trinity Ordinations

NINETY-FIRST ANNIVERSARY OF ALL SAINTS' PARISH

New York Office of The Living Church }
 11 West 45th St.
 New York, June 7, 1915 }

COMMENCEMENT WEEK at the General Theological Seminary, Chelsea Square, began with a reception by the Dean and faculty in Hoffman Hall on Tuesday afternoon, May 31st. It was largely attended by visiting Bishops, alumni, and friends. At 8 o'clock the same evening the Bishop of New Jersey, the Rt. Rev. Paul Matthews, preached an interesting baccalaureate sermon in the chapel of the Good Shepherd.

Wednesday was Alumni day. The associate alumni held their annual meeting in the morning in Sherred Hall, the president, Rev. Dr. J. Nevett Steele, in the chair. Elections were declared: Vice-

It was, as was also the business meeting, marked by an unusually large attendance of members and representatives of the board of trustees and faculty.

The seminary trustees held a meeting in Sherred Hall on Wednesday afternoon, the Bishop of Newark presiding. The degree of Doctor of Divinity was voted to the Bishop of New Jersey and the Bishop Coadjutor of Vermont; to be conferred when these prelates are present.

The seminary trustees reelected, for an indefinite term, the Rev. Dr. Arthur Whipple Jenks to be St. Mark's-Church-in-the-Bowery Professor of Ecclesiastical History, he having finished five years of service in this department.

To make, if possible, a better designation of Commencement day, the trustees also voted that the last Thursday in May, 1916, be so designated. This year the events at Columbia University conflicted with G. T. S. dates.

Thursday, Commencement day, was threatening in the early hours, but the clouds broke and the picturesque procession, so fondly enjoyed by the people of the ancient village of Chelsea, wended its way out-doors from the library to the chapel at eleven o'clock. Five



[Copyright, 1914, Wurts Brothers Photo, N. Y.]

CHAPEL OF THE INTERCESSION, NEW YORK

[See THE LIVING CHURCH of June 5th, page 200]

presidents, 1. Rev. Dr. Milo H. Gates; 2. Rev. Dr. Frank B. Reazor; 3. Rev. B. M. Washburn; 4. Rev. Dr. Frederick B. Van Kleeck; 5. Rev. Dr. St. Clair Hester; 6. Rev. Frederic C. Lauderburn.

Recording Secretary: Rev. John Keller.

Corresponding Secretary: Rev. Dr. John R. Harding.

Treasurer: Rev. G. Herbert Dennison.

Necrologist: Rev. Dr. Randall C. Hall.

Executive Committee (Class of 1918): Rev. Albert L. Longley, Rev. Dr. Gustav A. Carstensen.

Essayist: Rev. Dr. William L. De Vries; Substitute, Rev. Dr. Edmund Banks Smith.

Considerable routine business was transacted, especially such matters as the formation of diocesan and class organizations in various parts of the country already accomplished, and the furthering of new organizations. A message from the Los Angeles alumni was brought to the meeting by the Rev. Dr. Charles E. Deuel of that city. The Rev. Alfred H. Wheeler also made an address on the plans of the alumni in Rhode Island.

At noon, the alumni proceeded to the chapel where the necrologist's report was read by the Rev. Dr. Randall C. Hall. An essay entitled "Christianity and Conflict" was read by the Rev. Frederic C. Lauderburn of Boston.

The alumni luncheon was held in Hoffman Hall at one o'clock.

Bishops were present: Dr. Hall of Vermont; Dr. Horner of Asheville, North Carolina; Dr. Burgess of Long Island; Dr. Lines of Newark, and Dr. Davies of Western Massachusetts. The procession of undergraduates, alumni, visiting clergy, trustees, faculty, and Bishops entered the chapel singing the hymn "Ancient of days." The ante-chapel was crowded with interested friends. After a brief devotional service, essays were read by members of the graduating class as follows: Mr. Shigeo Kojima, M.A., of Columbia University and the missionary district of Tokyo; subject: "Anglicanism in the East." Mr. Frederick Burgess, Jr., B.A., of Brown University and the diocese of Long Island; subject: "The Trained Mind in Pastoral Work." Rev. Frank Gavin, M.A., of Columbia University and the diocese of Southern Ohio; subject: "Parochialism." Bishop Lines, president of the board of trustees, presided at the commencement exercises. Diplomas were given to thirty-three students.

The degree of Bachelor in Divinity was conferred upon Rev. Hiram Rockwell Bennett, Rev. Frank Gavin, Rev. George Philip Jung, Rev. John Archibald McNulty, Rev. John Frederick Morris, Rev. Herbert Ivon Oberholtzer, Rev. Arthur William Treen, Rev. Everett Eifort Williams; and, *in absentia*, upon Rev. Edward Henry Eckel, Jr., Rev. Yoichiro Inagaki, Rev. Harold Arthur Lynch, Rev. Franklin Lee Metcalf.

The preachers at Trinity Church on the Sunday mornings dur-

ing the summer will be as follows: During July, the Rev. Walter B. Whitaker, D.D., rector of St. John's Church, Knoxville, Tenn. During August, the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma. During September, the Rev. Stuart L. Tyson of Princeton.

Bishop Greer held the Trinity ordination in the Cathedral of St. John the Divine on Trinity Sunday. Five deacons were advanced to the priesthood: The Rev. Guy Beaver King, to become assistant minister at Holy Trinity Church, Harlem; Rev. Delber W. Clark, who will serve as missionary in Sullivan county; Rev. Howard R. Weir, to be assistant in Grace Church parish, New York City; Rev. Truman Post Riddle, to be assistant at St. George's Church, Stuyvesant square; Rev. Clarence S. McClellan, jr., to be assistant at St. Andrew's Memorial Church, Yonkers.

At the same time and place the following deacons were ordered: Rev. Philip William Hull, who will enter on his duties at Dover

conducted to visit the only remaining slave-galleries in New York City, in which sat three women slaves of the grand-mother of the present parish visitor, Miss Squires, to whom is due all the remarkable renewal of interest in this ancient parish, which, in its day, gave birth to the Epiphany in Manhattan and St. Mark's in Brooklyn. After seeing the ancient bell, the famous colonial communion service, the first register, the first record in which tells of the baptism of a namesake of Bishop Hobart, all were taken to visit the scratch on the rectory window made by Boss Tweed, when an inattentive scholar there. The extraordinary interest of the occasion, and its promise for the future in this church so often given up as defunct, was commented on by all present. An anniversary magazine has been issued, with a history of the Church, and many interesting details, which was given away as souvenir of this historic occasion.

The congregation of Grace chapel have presented a massive and very beautiful loving cup to their retiring vicar, the Rev. Frederick Edwards, the presentation being made to him at a complimentary banquet. Gifts were also made to Mrs. Edwards. Mr. and Mrs. Edwards will spend the summer in New Brunswick. Their son, Frederick, Jr., enters the General Theological Seminary in the fall.

The Rev. Elbert Floyd-Jones, rector of St. Mary's-in-the-Highlands, Cold Spring-on-Hudson, celebrated his twentieth anniversary as rector of the parish on Trinity Sunday. After the morning service, which was largely attended, Mr. Floyd-Jones was called into the parish house and there, in the presence of the members of the Church, was presented with a purse of gold as a tribute of the affection and esteem of his parishioners, and in recognition of his long and faithful service. The presentation was made by Gouverneur Kemble, senior warden of the parish, in most graceful and felicitous words.

NEW PLANS FOR THE "MOTHERS' REST"

Church Work Among Foreigners

ANNUAL CONFERENCE AT CAMBRIDGE

The Living Church News Bureau
Boston, June 7, 1915

THE Episcopal City Mission, under Archdeacon Dennen, is planning an innovation in the use of the Mothers' Rest at Revere Beach this summer, calculated to bring health and happiness to a large number of boys and girls.

Hitherto at the Mothers' Rest, women and their small children have been cared for by the week, but older children have gone there for the day only. Now it is planned to put up two tents for boys on one side of the building and two tents for girls on the other side, and let the young people (from 14 to 18 years of age) camp out there a week at a time. They will be under careful supervision, and this week's outing will no doubt be of great value to the boys and girls who belong to our mission churches and who otherwise would have no real vacation.

John M. Minton, Esq., chairman of the Board of Election Commissioners, has recently said that Boston is indifferent, compared with other large cities, to the welfare and future citizenship of the aliens in her midst. Something was written in this column a few weeks ago about the work of the Church here among foreigners. More should have been said concerning the important undertaking at Old Christ Church, Salem street, to help the Italians. The Rev. Henry Sartorio, who is in charge of this work, is an Italian by birth, but educated in this country and very lately ordered deacon by Bishop Lawrence. An extensive effort is made to assist Italians to become American Churchmen and citizens. To this end there are services in church, both in English and Italian, and the Sunday school and Girls' Friendly Society are conducted in English. Many Italians also belong to the English-speaking Brotherhood of St. Andrew and the Woman's Auxiliary.

The annual Conference for Church Work will, as usual, meet this summer at the Episcopal Theological School in Cambridge, for a fortnight, beginning June 24th and ending July 8th. The aim of the conference is to increase the efficiency of all sorts of Church workers—clergy, Sunday school teachers, and members of all the varied activities of the Church. It is attended by people from many dioceses in the East and has proved of great value. The programme for this year is up to the usual high standard. There will be Bible study, study of missions in many aspects and relations, lectures on Church history and doctrine. There will also be addresses every evening on various topics of interest to Church people, such as Church Unity, Immigration, Social Service, Missions, the Clergy Pension Fund. Among the speakers are: Bishops Lawrence, Perry, Rhinelander, Parker, and Brewster; Deans Hart and Hodges; Rev. Messrs. Burleson, S. L. Tyson, A. W. Jenks, and many others. Every day the Holy Eucharist will be celebrated and various other services, ending with Compline.

(Continued on page 240)



INTERIOR, CHAPEL OF THE INTERCESSION, NEW YORK
[See THE LIVING CHURCH of June 5th, page 200]

Plains, N. Y., about August 1st; Rev. Charles Alexander Woodward, who will become missionary in the Dyckman district of New York City. Both deacons will work under the direction of Archdeacon Pott. The sermon was preached by the Rev. Howard C. Robbins, rector of the Church of the Incarnation.

Bishop Greer held a confirmation the same afternoon in the chapel of the Good Shepherd, Blackwell's Island, and these deacons accompanied him. Thirty-one persons were confirmed.

Over three hundred persons gathered from all parts of Manhattan and Brooklyn on Thursday evening, May 27th, to take part in the ninety-first anniversary of All Saints' Church, Henry and Scammel streets, New York City. After choral service, conducted by the vicar, the Rev. Dr. Kenneth Sylvan Guthrie, an address was made by the Rev. Dr. Clark, rector of St. George's Church, Brooklyn, standing in the pulpit erected in 1850 in honor of his grandfather, the Rev. Dr. Atwater Clark, first rector of All Saints', in 1824, who had sold all the books of his library to get enough money to start the church. After singing hymn 633 to the tune specially composed for the occasion by the vicar, the Rev. Dr. Steen made an address, standing in the more than century-old pulpit that had originally come from old St. John's Church more than fifty years ago. Dr. Steen was baptized in this church more than half a century ago, and he described the original chancel of All Saints', its "three decker" flanked by two box pews for the wardens. Miss Natalie Dimmock then sang an anthem, and Mr. A. J. Davies, who also had been connected with the parish for more than sixty years, read a letter of reminiscences by Mrs. Phillips, another old member. Last, the Rev. Dr. Denlinger, rector of the Church of the Holy Apostles, 28th street and Ninth avenue, made an address, in which he recalled the neighboring Thomas Davidson House, commemorating the life and work of a man who showed that sanctified learning may accomplish great things for the spread of the Kingdom. All present were invited to register in a venerable register, and all who cared to do so were

REV. GEORGE G. BARTLETT TO SUCCEED DEAN GROTON

Deaths of Prominent Laymen

THE RICHMOND CASE

The Living Church News Bureau
Philadelphia, June 7, 1915

AT the meeting of the Joint Boards of Trustees and Overseers of the Philadelphia Divinity School held on Wednesday, June 2nd, the Rev. George Griffiths Bartlett was elected Dean of the school. At the same meeting the Rev. George C. Foley, D.D., was nominated to the chair of Systematic Divinity, and Mr. Bartlett to the chair of Homiletics and Pastoral Care. Dr. Foley has held the latter chair for many years.

The election of Mr. Bartlett to the deanship has met with the hearty approval of the alumni, professors, and friends of the school. His election seems most fitting and appropriate. His father was the immediate predecessor of Dr. Groton, the late dean, and his early life was spent in the deanery. Mr. Bartlett is widely known for his scholarly attainments, and is popular with his fellow clergy. He is also much beloved and admired by the young men with whom he comes into contact.

Mr. Bartlett is about forty years of age. He was graduated from Harvard University, with the degree of B.A., in 1895 and from the Philadelphia Divinity School in 1898, was ordained deacon in the latter year by the late Bishop Whitaker, and advanced to the priesthood by the late Bishop Potter of New York. Before he came to take charge of the work in St. Paul's Memorial Church in Overbrook, he was the assistant to Dr. Huntington in Grace Church, New York City. Until February, 1911, he was Dean of the Cathedral at Faribault, when he came to the Church of Our Saviour, Jenkintown, of which he is now rector.

In the evening Mr. Bartlett outlined what he considered the present needs of the school and defined his attitude to its work, should he finally decide to assume the duties of his new position. He said that it seemed that the school had passed through definite cycles. Under his father the demand was for reconstruction. Under the late Dean was the need for development in consequence of the constructive work previously done. Now attention must be directed to more definite spiritual progress.

The fiftieth annual commencement of the Philadelphia Divinity School was one which will long be remembered by every alumnus present. The occasion was much saddened by the shadow of the death of the late Dean. The commencement exercises took place in the Church of St. Luke and the Epiphany. The procession of the undergraduate body, the graduates, the members of the boards, clergy and Bishops formed at three o'clock and marched into the church to hymn 385; the prayers were read by Bishop Rhinelander. Bishops Whitehead and Talbot were also in the chancel. The diplomas were conferred on Frank Whittington Creighton, John Robbins Hart, Jr., M.A., Charles Henry Long, Harold Marshall Lufkin, James Mills, Tage Teisen and William Richard Wood, B.A., by Bishop Whitehead. The Bishop then conferred the degree of Bachelor in Divinity on the Rev. John Mansfield Groton, A.M., 1912; Rev. Joseph Samuel Rowe, 1912; Mr. Kwanichi Matsumoto, 1914; Rev. Thomas Costello Johnson, 1902, and Revs. James Mills, Tage Teisen, William Richard Wood, B.A., Frank Whittington Creighton and Harold Marshall Lufkin, all of class 1915. The Bishop also conferred the degree of Doctor of Divinity on the Rt. Rev. Hiram Hulse, D.D., Bishop of Cuba, who was present to receive it; and on the Rev. Pierre E. Jones, Hayti, West Indies; and the Rev. Joseph Sakunoshi Motoda, Ph.D., headmaster of St. Paul's College, Tokyo, Japan. The Rt. Rev. Hiram Hulse, D.D., was the preacher and took for his text Ephesians 4:10. His advice to the members of the graduating class was specially appropriate and helpful. After the exercises a reception was held in the parish hall by the Bishops and graduates.

The annual meeting of the alumni association of the divinity school was held at the Bellevue-Stratford hotel. As the Rev. George C. Bartlett is the alumni association nominee on the Board of Overseers, and his election to the office of Dean of the school would make him an *ex-officio* member, it was decided to suggest the name of the Rev. Allen R. VanMeter to fill the vacancy which would be created by the resignation of Mr. Bartlett. The report from the meeting of the joint boards said that it is the intention of the board to have a whirlwind campaign for the raising of \$500,000 in the fall for the removal of the school and the better equipment of its departments. It was also suggested that an attempt be made to raise another half million to aid in the mission work of the diocese and for the assistance of the Episcopal Hospital. For the ensuing year the Rev. Francis M. Taitt was elected president of the association. There

was a larger number of the members of the association present at this meeting than for many years.

The banquet of the alumni association was the jubilee supper. It was served in the hall of the Bellevue-Stratford hotel, and was attended with great enthusiasm. The speakers for the evening were the Rt. Rev. Philip M. Rhinelander, D.D., Dr. Foley, Dr. Perry, the Rev. Winfield S. Baer, and Mr. Edward James Cattell, the city statistician. The Rev. Royden K. Yerkes, D.D., president of the association, introduced Dr. Perry as toastmaster. He in turn introduced Dr. Foley, who spoke of the life and work of the late Dr. Groton. He said that he was in the school at the time Dr. Groton was a student, and there and in after life he kept up a high grade of student life. In spite of the numerous parish demands he never neglected his studies. He was popular in his parishes and after many years absence from Westery, where he was buried, all the business houses closed and the flags of the public buildings were placed at half mast during the burial service. Bishop Rhinelander spoke of the personal God. As is usual the Bishop was intensely spiritual in his thought and was listened to with rapt attention. Dr. Edward Cattell confessed to being somewhat subdued by the spirit of the occasion and the shadow of the loss of the school, but he spoke in his usually bright and inimitable manner. He said that on account of the baptism of his grandmother in the Church and her burial in Old St. Peter's Church yard, in spite of the fact that he himself is a Presbyterian, he felt that he had a claim on the Church. Throughout his address he was very humorous. His chief thought was the power of the Church for good, and its possibilities after the close of the present war. He expressed it as his opinion that that close would be within the year. Mr. Baer was reminiscent in his talk. He referred to the beginnings of the school and the great work it has accomplished. He was optimistic as to its future. All the speeches, which were of an unusually high order, had reference to the future of the school under its new leader.

The public press during the past week has devoted considerable space to the life and death of the late Samuel Dickson, who was a

Necrology

lawyer of unusual prominence in the city and a member of Old St. Peter's Church from which he was buried on Tuesday, June 1st. Mr. Dickson was 78 years of age and seemed to be in perfect health when he was suddenly called away. The press described him as "one of the most widely known lawyers in the United States." At the time of his death he was a trustee of the University of Pennsylvania, a director of the Reading Railroad and of several other corporations. He was also a member of the Board of City Trusts. Mr. Dickson was born in Newburgh, New York, and was graduated from the University of Pennsylvania with the class of 1855, when he formed a law partnership with John C. Bullitt.

A few days later another prominent Churchman, Col. C. K. Biddle, passed away. Col. Biddle, who is of the famous family by that name, has been in ill health for some long time. He died on Wednesday, June 2nd, and was buried from St. James' Church, on Saturday afternoon. The Colonel was born in Rio de Janeiro, Brazil, while his father was United States Consul there. His mother was Mrs. Sarah White Biddle, a granddaughter of Bishop White. He was graduated in the private schools here, St. Paul's School, Concord, N. H., and the University of Pennsylvania. Col. Biddle was Commander of the third regiment.

On Saturday, May 29th, Bishop Rhinelander ordained six candidates and advanced two deacons to the priesthood in the Memorial Church of the Advocate. The deacons advanced were the Rev. Charles Edward Eder, assistant at St. Martin's-in-the field, who

Ordinations

was presented by the Rev. Jacob LeRoy, and the Rev. William LaRue Witmer, assistant at Trinity Church, Oxford, who was presented by the Rev. Horace F. Fuller. The candidates for deacon were Charles Henry Long, James Mills, Tage Teisen, John Robbins Hart, Jr., Charles E. Young and Harold Marshall Lufkin. The sermon was preached by the Rev. E. M. Jeffreys, D.D., rector of Old St. Peter's, from the text Hebrews 13:10. The service was rendered by a special choir of men and boys trained by Mr. J. Wesley Sears, of St. James' Church. The candidates excepting Mr. Young were educated in the Philadelphia Divinity School. Mr. Young is from the General Theological Seminary. The two priests will continue in the parishes where they have served their diaconate. The Rev. Mr. Long will become assistant at Holy Trinity Church; the Rev. Mr. Mills assistant at St. Simeon's Church; the Rev. Mr. Hart will work at the University of Pennsylvania, in connection with the Christian Association; the Rev. Mr. Young will do mission work among the colored people in Philadelphia; and the Rev. Mr. Lufkin will go to the missionary district of South Dakota.

The time for severing the pastoral relations of the congregation and the Rev. George C. Richmond expired on Tuesday, June 1st. The Bishop appointed the Rev. H. M. G. Huff to take charge of the parish for the present. Mr. Richmond has served notice upon Mr. Huff that he will not vacate the rectorship on the date designated and will contest the right of the Bishop to remove him. The new vestry has applied for legal removal of Mr. Richmond. In the meantime the trial of Mr. Richmond is in course of preparation. The triers have not yet been selected. The original board has been exhausted and

(Continued on page 242)

ORDINATION SERVICE IN CHICAGO

Annual Meeting of Confraternity

TWO WELL-KNOWN LAYMEN DIE

The Living Church News Bureau
Chicago, June 7, 1915)

FIVE men were ordered to the diaconate, and one deacon advanced to the priesthood, by Bishop Anderson, at the Cathedral of SS. Peter and Paul, on the morning of the First Sunday after Trinity, June 6th. The Bishop celebrated, ordained, and preached. In his sermon a striking parallel was drawn between God's Church and man's church; between God's election and self-election. He most convincingly contended for the former in each case. The call is from above. The laity have a part in recommending to the Bishop and then, and then only, the Bishop ordains. Regarding the Apostolic Succession the preacher said that it was quite the same thing in the Church that constitutionality was in the State. In his charge to the candidates he emphasized the importance of obedience to lawful authority in God's Church.

Those ordered deacons were: Clinton B. Cromwell (appointed to St. John's, Lockport); James Edward Foster, B.A. (appointed to All Saints', Western Springs); Wilbur D. Elliott, B.A. (appointed to St. Paul's, La Salle); Hugh MacWhorter, B.A. (appointed curate at the Church of the Atonement, Chicago); H. A. Lepper (formerly of Trinity Reformed Episcopal Church, Englewood, appointed to St. Andrew's, Downer's Grove). The Rev. Gardiner MacWhorter, B.A., was advanced to the priesthood. He continues as curate of St. Chrysostom's, Chicago. All the candidates, with the exception of Mr. Lepper, are graduates of the Western Theological Seminary. Bishop Anderson conducted a quiet hour for the candidates the day before their ordination.

The annual meeting of the Confraternity of the Blessed Sacrament was held at St. Bartholomew's Church, Englewood, on Thursday, June 3rd, the Feast of Corpus Christi, with a good attendance of members and associates. There was a solemn high celebration of the Holy Eucharist at 11 o'clock. The rector, the Rev. H. W. Schniewind, was the celebrant, the Rev. E. T. Pancoast served as deacon, and the Rev. Vivian Peterson as subdeacon. Bishop Weller was special preacher. His text was, "This is a great mystery, but I speak concerning Christ and His Church" (Ephesians 5:32).

The Bishop spoke of the supreme importance of the Incarnation, the measureless measure of God's love. Protestants fail to realize the Incarnation, and therefore fail to realize the sacrament of the altar. The sacraments, like the arteries of the human body, are the channels of God's life. The sacrament of the altar is the central citadel of our Blessed Lord's presence, in the fulness of His human and divine nature. God is hidden in the sacrament as He was hidden in the form of the Babe of Bethlehem. His is an active, living Presence, and there is no such thing as a dead Christ. The altar is our great centre. "We have an altar"; "we have an advocate"; "we have a High Priest." There is no worship comparable to the worship of the altar, and no glory greater than our part in it.

At the annual meeting of the council, held at 9:30 A. M., Bishop Weller was reelected superior-general; the Rev. C. P. A. Burnett, secretary-general; and the Rev. C. H. Young, treasurer. The other members of the old council were reelected. The districts of the Confraternity were changed to conform to the limits made by the Provinces. At the conference in the afternoon a paper was read by the Rev. G. M. Babcock, rector of Calvary Church, Chicago, on "Uniformity in teaching and worship." It was announced that a ward of the C. B. S. had been organized at Calvary with twenty-two charter members.

A plan of education in missions is announced at the Church of the Epiphany for the current year. It is proposed to instruct the congregation in "knowing and giving." The particular diocesan work chosen is Cathedral Missions, and the special field of General Missions chosen is China. The parish paper, the Woman's Auxiliary, and the Sunday school are the three chief agencies of this plan.

The Diocesan Board of Religious Education has arranged a summer school for Sunday school workers, to be held on Tuesday, Wednesday, and Thursday, June 15th, 16th, and 17th, at the Church Club rooms, under the personal direction of the Rev. W. E. Gardner, D.D., secretary of the General Board of Religious Education. The special purpose of this school will be the development in detail and for practical application of the Christian nurture course commended by the General Board.

The fifty-fourth local assembly of the Daughters of the King was held at All Saints' Church, Ravenswood, on Thursday, June 3rd. The quiet hour in the afternoon was conducted by the rector, the Rev. A. W. H. Anderson. The business meeting and social

hour was from 5:30 to 6:30 P. M. After supper a report of the Iowa meeting of the order was read by Mrs. William White Wilson. Service was held at 8 P. M., at which several of the members spoke of their experiences in the work, and a sermon was preached by the Rev. George Craig Stewart.

The Church in Evanston and, indeed, the whole American communion, suffered a real loss in the death on Whitsunday afternoon of Mr. Thomas Claxton Moore, at his home, 325 Davis street, Evanston. An ardent Churchman from his youth up, he was to the end interested in every phase of Church work and most faithful in the discharge of his Church duties. Indeed, on the day of his death, Whitsunday, he attended morning service at St. Mark's and Evening at St. Luke's. For twenty years he was superintendent of the Sunday school of St. Paul's Church, Indianapolis, and he was the founder of the St. Mark's chapter of the Brotherhood of St. Andrew in Evanston. He had also been a vestryman for years and a member of many Church conventions. During the past ten years, however, he had been obliged on account of failing health to resign from such active participation in Church work, but his zeal and devotion continued unabated.

Another layman who will be greatly missed both in parochial and diocesan life is Mr. William Dougall, senior warden of Christ Church, Joliet, who died on May 18th. Mr. Dougall was first elected member of the vestry of Christ Church, April 14th, 1879, and held the office for nearly twenty-five years. For many years he represented the parish in the diocesan convention, and so well known was he there that a resolution of regret at his death was passed at the recent convention. At a special meeting of the vestry of Christ Church, Joliet, held on May 19th, a resolution was unanimously adopted expressing on behalf of the rector, wardens, vestrymen, and the whole congregation "a full measure of heartfelt appreciation of the life of Mr. William Dougall, and gratitude to the Heavenly Father that for so many years past he had been so intimately associated with Christ Church."

At a meeting of the board of trustees of the Western Theological Seminary the salaries of all the professors were increased by the sum of \$200, except that of the Dean of the Seminary, the Rev. William C. DeWitt, D.D., who refused the increase.

Salaries Raised

The Rev. Cleon Bigler, who has done excellent work as curate of Christ Church, Woodlawn, during the past year, has been appointed priest in charge of St. Paul's, De Kalb, and of St. Peter's, Sycamore.—The Rev. Albert L. Ott, formerly rector of the Church of the Redeemer, Superior, Wis., has been appointed to the staff of the Cathedral of SS. Peter and Paul.—The Rev. E. E. Lofstrom, Professor of New Testament Exegesis at Seabury Divinity School, will be select preacher at the Cathedral on Sunday mornings during July and August.—The rector of Calvary Church (Rev. G. M. Babcock) sends word that the vestry has begun a building fund campaign. It is planned to build a complete Church plant costing approximately \$50,000 in an entirely new location.—The Rev. Oscar Homburger, rector of the Church of the Advent, received the degree of Doctor of Civil Laws from the Chicago Law School on June 6th. Dr. Homburger is also a graduate in pharmacy, and a doctor of dental surgery, about which he has written some articles. Dr. and Mrs. Homburger were given a reception by the social club of the parish at Holstein Park on Monday, June 7th.—The Rev. Frederic S. Fleming was instituted as rector of the Church of the Atonement, Edgewater, by the Rt. Rev. W. E. Toll, D.D., Bishop Suffragan, on Sunday morning, June 6th. Mr. Fleming was formerly priest in charge of St. Paul's Church, La Salle, where he did a most successful work. He is a graduate of the Western Theological Seminary, of the class of 1911, with degree of D.D.

H. B. GWYN.

NEW PLANS FOR THE "MOTHERS' REST".

(Continued from page 238)

The archdeaconry of Lowell met at Wakefield on Thursday, June 3rd. The Bishop and the Suffragan Bishop were both present. The general topic for discussion was: "Should Mission Churches not in Union with the Diocesan Convention be Represented in the Convention?" The Rev. F. L. Beal of Cambridge read a paper.

On Trinity Sunday the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, observed the tenth anniversary of his rectorship there. He received very many congratulations and good wishes, both from Churchmen and others.

The hearts of many were filled with tender memories at the consecration of the "Augustus Prime Memorial Chancel," at St. Margaret's Church, Brighton, on Saturday, May 29th, for he was long a most beloved priest of this diocese. The chancel adds much dignity to the church where Father Prime ministered so faithfully.

The Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, has declined his election to the rectorship of St. Stephen's Church, Lynn, to succeed Mr. Dennen, who is now Archdeacon of Boston. Mr. Dennen acts as rector of St. Stephen's till a successor has been chosen.

J. H. CABOT.

Ordination Service at the Cathedral

Confraternity of the Blessed Sacrament

Missionary Education

Summer School for Workers

Daughters of the King

THE BOARD OF MISSIONS AND THE PANAMA CONFERENCE

BY THE REV. WILLIAM T. MAXNING, D.D.,

Rector of Trinity Church, New York

THE action of the Board of Missions committing this Church to participation in the proposed Latin America Missionary Conference has created a situation which is most serious.

As one of those members of the Board who believe that this action has brought grave harm to the Church, and to the cause of missions, may I present a few considerations in regard to it?

With the method of conference itself, as a means towards fuller sympathy and understanding among separated Christians and as a first step towards reunion, I am in profound sympathy.

To a conference, as such, rightly arranged and safeguarded against sacrifice of principle, there could be no proper objection.

But the Latin America Missionary Conference represents a movement with which we ought not to be connected and a policy to which the Board of Missions has no right whatever to commit this Church.

1. Not only is the Latin America Conference wholly Protestant in aim and principle, its spirit is also unmistakably hostile to the Roman Catholic Church. The identification of our Board with an undertaking of this character in regard to missionary work will give deep and just offense to a great number of Churchmen and Churchwomen in all parts of our land. This feeling will not at all be confined to those who are regarded as extreme "High Churchmen," it will be shared by very many who are far from this but who are anxious to see the historic position of this Church as to the ministry and sacraments protected against compromising and minimizing action.

2. This action of the Board disregards and sets at naught the fundamental principles of Christian reunion. In committing us to participation in this conference the Board was not "thinking in terms of the whole." It was thinking in terms of only a part of Christianity. I have no doubt that there are bad conditions in South America. I know only too well that there are conditions in the United States which are far from creditable to us as Christian people and which might be severely criticised. But the conditions in South America do not justify us in allying ourselves with a movement which ignores the existence of the great Church which is laboring in those countries, and which says in its published literature that South America "is without true religion." (See Bulletin No. 2.)

At this time when by order of the General Convention we are striving to bring about a conference on Faith and Order to include, as we hope, the whole Christian world, are we willing that our Board of Missions should place us in such an attitude toward the largest Communion in Christendom?

3. This action seems to have been taken under the misconception that the Latin America Conference is similar in its aim and spirit to the Edinburgh Conference. The resolution adopted by the Board in fact states that the two conferences are "on the same general lines." A distinguished member of the Continuation Committee of the Edinburgh Conference, Mr. Silas McBee, permits me to quote him as saying that the Latin America Conference is proceeding on a principle wholly different from that adopted by the Edinburgh Conference in regard to the countries of South America. After full discussion, the Edinburgh Conference definitely decided to confine itself to the consideration of Foreign Mission work in *non-Christian lands*. (See pp. 7 and 8, Vol. IX., *History and Records of Edinburgh Conference*.) And the South American countries were among those which it declined to treat as non-Christian lands. That which the Edinburgh Conference deliberately refused to do is made the basis of the Latin America Conference. In its Bulletin No. 2, South America is described as "the world's empty continent," and as a land "without true religion." And yet the resolution of our Board says that these two conferences are "on the same general lines."

4. The weak appendix attached to the resolution adopted by the Board is particularly to be regretted. It reads, "Provided that whatever notice or invitation is sent to any Christian body shall be presented to every Communion having work in Latin America." This is far worse than nothing. Did those who voted for this appendix really suppose that it made the conference inclusive and open to all? Does anyone imagine that the notices of this conference will be regarded by Roman Catholics as an invitation to them to attend it? Could any Roman Catholic accept an invitation to a conference heralded in the

spirit of this one? We must know that he could not do so with self-respect even if he desired to do so. The appendix to the resolution would have been better omitted. It gives only a mere semblance of inclusiveness. It seems to do that which is not in reality done. It was stated, I am told, at the meeting, by one of the officers of our Board, after a telephone talk with the office of the Latin America Conference, that if an invitation to Roman Catholics were insisted upon "it would split the committee in charge." The appendix will cause the committee in charge no uneasiness.

5. This resolution adopted by the Board of Missions is in defiance of the express action of the last General Convention. Whatever arguments may be used in the attempt to justify the action of the Board, the facts as I understand them are these: Before the last General Convention the power of our Board to enter into coöperative action with other boards was called into question. At the meeting at which this question was raised the Board was definitely advised by its legal counsel that the General Convention had not endowed it with this power. The General Convention at its last meeting was asked to declare that the Board had authority to enter into such coöperative action, but it distinctly declined to do so. (See Message No. 86, page 342 of the Journal.) And the Board has proceeded to exercise the power in the face of this.

6. This action shows an amazing disregard for the convictions and feelings of a large section of the Church which the Board represents. The Board knew when it took this action that it would do violence to the principles and shatter the confidence of a great number of earnest Churchmen. Why then did it take the action? It was not in the least necessary. Our relations with the Protestant communions engaged in this undertaking would not have been seriously disturbed by our refraining from participation in it. Our position could have been explained to them and many of them would have understood it. But it was quite certain that this action would destroy the peace of our own household. No one can say that there was the least doubt as to this. Why, then, was it insisted upon at a time when Churchmen of all sorts were working harmoniously and gladly and were making real sacrifices to support the Board in its proper work of carrying on and developing the missionary work of this Church? This action of the Board was needless, it was inconsiderate, it was certain to cause discord and division in our own ranks, it was in direct opposition to the expressed judgment of the House of Bishops, and, as the resolution itself shows, it was voted for under a misconception as to the true nature of the Latin America Conference. Is the action to be allowed to stand as representing the judgment and policy of this Church? And if it is to stand, what is to be the course of those Churchmen who, while they believe with all their hearts in Christian unity, cannot in conscience consent to see this Church committed to what is known as Pan-Protestantism?

JOHN BARRETT ON THE CONFERENCE

Authority on South America Expresses Himself Forcibly

"WILL FIRE THESE PEOPLE AND CLOSE THEIR
HEARTS AGAINST YOU"

JOHN BARRETT, the distinguished authority on South America, director of the Pan-American Union, expressed himself in quite forcible language to a committee that waited upon him with reference to the proposed Latin-American Conference, to which our own Board of Missions has committed this Church, so far as it is able to.

This is the report made by the committee as to their interview:

"After the committee had explained to him that we did not wish to occupy any belligerent attitude or approach the questions in any negative way, that we realized that we were treading upon delicate ground and wanted to get the views of Latin-American people themselves, Director Barrett said that it would be the greatest misfortune for the conference to occupy a belligerent attitude and to go to Panama to criticise the civilization of Latin America. This would result in driving the liberal party and the Church to unite for common defense. At the present time there is a liberal movement in South America which is tending toward the entire separation of Church and State, but even the men who are leading this liberal movement in South America and are against the Church would quickly unite with the Church for common defense against an attack on the life of their country. The conference could easily set back

this whole liberal movement by taking a belligerent attitude and forcing these two parties together for common defense.

"The Latins are very proud of their civilization. The secret of Secretary Root's remarkable impression upon the Latin-American people was that in his very opening speech he said, 'The younger civilization of North America greets the older civilization of Latin-America.' We must recognize the Latin-Americans' objection to being classed with the heathen of Africa and India. If you go down in the attitude of rescuing the heathen you will fail, but if you go to take part in the life of those growing nations and to have the religious influence that you feel necessary for every people to be prevalent in Latin America, just for the same reason that you establish churches in New York or in the mountains of Kentucky, you will find a welcome," said Mr. Barrett.

"On being shown Bulletin No. 2, Mr. Barrett said, 'Here you have just exactly what I was talking about, just the very thing that will fire these people and close their hearts against you. Here you see: 'The needs of South America, how great and pathetic they are! The world's empty continent!' I can see now the ambassador from Chile getting up and pacing around, waving his arms in the air at reading this kind of a thing, and saying that 'this is just the reason why we can have no sympathy with these people who think that we have no God and are absolutely heathen.' Latin America has great lack of morals—it is true this can be severely criticized—but when you speak to them in a comparative way and refer boastfully to the North America life as the kind that they ought to lead they will come back at you immediately and say: 'We have no such terrible white slave trade or divorce proceedings, or scandals in high society, such as you have in your four hundred of New York and the other great cities of America. You can go into a café or hotel in the leading cities of South America and you will never see the women of the best society drinking cocktails and champagne, as you see the four hundred of New York doing at any time you go into the cafés.' This is perfectly shocking to the higher class women of Latin America and they believe that in this they are superior to North American high society. Nor do you hear of the scandals among the higher class women in South America that you hear of among the leading society women of North American cities.

"You can discuss your problems and say what you think is necessary in your own meetings and private discussions, but certainly if you attack their civilization in a critical way in meetings open to the general public you will close their ears to you. Your presiding officer should be one who will be everlastingly vigilant to keep the discussions on the proper plane, one which he himself understands most clearly. I think the conference can be of tremendous influence if it is placed upon a positive, constructive basis. I shall be very glad to do anything I can toward its success."

THE EMERGENCY FUND CAMPAIGN

THE half-way mark has been reached in the Emergency Fund campaign! On Thursday of last week the amount was \$200,000; and the latest report gives it as \$205,000. The Board now enters on the second half of the campaign with gratefulness to the Church for what has been done and bright hopes for the receiving of the \$195,000 still needed. But there is some hard work still ahead and the clergy and laity are urged to spare no effort to insure success. The Emergency Committee is taking no "summer vacation" and it hopes that the approach of summer will not distract people's minds and energies from this vital subject.

In nearly every place where the campaign has been carefully prepared for in advance and full information sent out, people have met it with generous devotion. The "one day's income" idea has been kept well to the fore in such cases. For example, Sharon, a village congregation in the diocese of Connecticut, has an apportionment of \$174. It has more than paid its apportionment and has sent an additional \$154 for the Emergency Fund. Trinity Cathedral, Omaha, with a membership of 606 and an apportionment of \$616, has overpaid its apportionment and made an Emergency Fund offering of \$1,100. A proper presentation of the appeal is all that is necessary to insure results.

Sometimes results come in spite of lack of preparation or of failure on the rector's part to present it. For instance, an eastern rector wrote that his parish was doing all it possibly could in giving the apportionment. He gladly made his own offering of one day's income to the fund. Later some of his laymen heard of the need through friends and sent their personal gifts. Then the vestry took the matter up officially and voted \$500 from the parish funds.

From the missionary districts comes news of coöperation. One mission among the South Dakota Indians has given \$20.50, the greater part of which was by the Indians themselves, as some of the names testify—Levi Long Bull, Howard Bad Wound, Louise Redhorse, Eli Firethunder, and others. From

Porto Rico, Bishop Colmore writes that that district can be counted upon to give at least \$200 to meet the Emergency. On top of this comes the announcement that not only will the apportionment be raised, but that for next year the convocation has asked that the apportionment be considerably increased. This in spite of the fact that Porto Rican people have had a terribly hard year and that many of our Church people, especially in the Porto Rican congregations, are desperately poor.

How an outsider views this campaign is evidenced by a letter received by the Rev. Theodore Sedgwick, rector of Calvary Church, New York. It said, "The writer is not a member of your parish, nor of your denomination, but being a profound believer in the society of the Church of Christ in all the world, and of the great work of carrying His Gospel to the ends of the earth, and to every creature who is committed to His Church, I desire to have a share in the splendid effort your Church is now making to raise the \$400,000 which it is behind in mission funds. Please add the enclosed \$100 to the contribution of Calvary Church."

The following summary and analysis of gifts will show how the Fund stood on June 1st:

SUMMARY		ANALYSIS	
Province I.....	\$ 30,437.27	3,297 Individual Offer-	
" II.....	67,405.90	ings.....	\$ 92,001.08
" III.....	43,380.83	1,036 Parishes.....	69,939.50
" IV.....	4,876.32	26 Sunday Schools.....	669.30
" V.....	18,582.40	441 Branches of the	
" VI.....	5,295.77	Woman's Auxiliary.....	13,327.02
" VII.....	3,532.08	43 Branches of the	
" VIII.....	1,874.19	Junior Auxiliary.....	484.59
Foreign.....	549.20	42 Study Classes.....	686.25
Miscellaneous.....	3,085.02	47 Miscellaneous items.....	1,911.24
Total to June 1st.....	\$179,018.98	*Total to June 1st....	\$179,018.98

* In addition to this we have pledges of over \$11,000, making a total to June 1st, of \$190,000.

Church Missions House,
New York, June 2, 1915.

E. WALTER ROBERTS,
Assistant Treasurer.

REV. GEORGE G. BARTLETT TO SUCCEED DEAN GROTON

(Continued from page 239)

another panel selected. Some of these have been challenged. It is expected that the trial will begin in the course of the next two weeks.

The twenty-fifth anniversary of the consecration of St. Mary's Church, Hamilton Village, Philadelphia, was held on Sunday and Monday, May 30th and 31st. Holy Communion was celebrated at 7:30 and 11 on Sunday. At the latter service the anniversary sermon was preached by the rector, the Rev. George Lynde Richardson, and the Rev. A. J. Arnold was the celebrant. In the evening the Sunday school and all the young people of the parish attended and the rector made the address. New servers were admitted at the evening service. On Monday there were celebrations at 7 and 9:30, the latter a memorial service for founders and benefactors. The present church building was consecrated by the Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania, on Saturday, May 31, 1890.

The Rev. J. Clayton Mitchell, who recently resigned from Calvary Church, Germantown, was married during the past week to Miss Mary B. P. Garnett of Bernardsville, New Jersey. After a trip to the West they will make their home in Bernardsville.—At

the call of the Bishop the clergy and laity of the diocese met in St. Stephen's Church on Thursday noon for prayers for the President of the United States in the present crisis. The church was crowded at the time.—Old Swedes' Church marked its 215th anniversary last Sunday with special services. In the morning the rector, the Rev. Synder B. Simes, preached an historical sermon. In the afternoon the Rev. Alfred J. P. McClure preached.—The Rev. H. A. F. Hoyt, D.D., also observed his twentieth anniversary as rector of St. John's Church, Lower Merion. In the morning the Rev. George C. Foley, D.D., preached. In the afternoon there was a reunion of the Sunday school at which the speaker was the Rev. Henry M. Medary. On Monday a reception was given in honor of Dr. and Mrs. Hoyt.—By the will of Caroline R. Tucker, St. Stephen's Church will receive \$10,000.—At the commencement of Temple College the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, received the degree of D.D. Mr. Steele delivered the baccalaureate sermon to the graduating class of the Philadelphia College of Pharmacy on Sunday afternoon.

WHY SHOULD we go to heaven weeping, as if we were like to fall down through the earth for sorrow? If God were dead (if I may speak so, with reverence of Him who liveth for ever and ever), we might have cause to look like dead folks; but "the Lord liveth, and blessed be the Rock of our salvation." None have right to joy but we: for joy is sown for us, and an ill summer or harvest will not spill the crop.—Samuel Rutherford.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE MOHAWK PEACE CONFERENCE

THE Mohawk Conference this year was larger than usual, a great number of men attending because of their anxiety to see how other leaders in international movements felt about the European cataclysm. Dr. Charles W. Eliot expressed this thought in his very interesting address, stating that he made a special effort to be present because he wanted to get a ray of hope and a bit of cheer from the thoughts of others. He confessed to having gotten both from the addresses that were made. In a most interesting summing up he declared that he felt encouraged as a result of the conference because of the suggestions that had been made with regard to international law and a greater sense of international obligation and of the necessity for a wider coöperation among nations. He also felt encouraged because of the suggestion of a federation or league of nations based on laws, and likewise the suggestion of the league of peace.

John Barrett, Director of the Pan-American Bureau, described the work which was already being done by the Republics of North and South America and furnished a suggestive method of development. All the nations of both continents are represented in the Bureau, and once a month they meet in legislative conclave to consider questions of common interest. In this way they are brought to know each other and misunderstandings are eliminated. The present visit of South and Central American representatives to discuss international finance is an outgrowth of the Bureau's activities. It opens the way to further coöperative effort along the same lines.

It has seemed to the editor that legislation should precede judicial determination. Our own federal supreme court was created at the same time that our federal legislative machinery was established, but was not utilized until after the legislative branch had gotten to work. So, it seems, it should be in international undertakings. We are inclined to feel this all the more strongly because for a long while we have felt that the establishment of a court at The Hague to which nations could voluntarily refer their differences represented the most effective method of promoting solidarity and of eliminating causes of war; but recent experiences would seem to indicate the desirability of another course.

Believing that righteousness was not self-executing, President Hibben of Princeton took issue with pacifists who favor disarmament. He said that he did not advocate preparedness for war, but a preparedness against war—a preparedness which in the event of the catastrophe of war itself would prevent the enormous initial sacrifice of human lives which has characterized every war in which the United States has been engaged throughout our past history. In the course of a paper which was marked by great thoughtfulness and literary skill, Dr. Hibben said:

"This is not a question of mere academic interest which we are discussing. We, as a nation, are looking into a future that is dark and mysterious. In the high tension of international hate and international suspicion the most insignificant action may chance to precipitate for us a national catastrophe. And in the great emergency, if it should come, what will we say? Peace? Peace at any price?"

"By all means let us pay any price which can buy peace—restraint of passion, long sufferance, sacrifice of material wealth, of every personal convenience and comfort. Let us sacrifice it all, everything which can buy peace. But let us not forget that there are some things which cannot buy peace. If we sacrifice them in order to secure peace, the peace thus sought becomes for us the veriest torment of a living hell. We dare not trade honor for peace, we dare not betray duty in order that we may bargain for peace. We dare not indulge ourselves in the enjoyment of the blessings of peace while we turn deaf ears to the cries of distress or to the summons of a righteous cause."

The Secretary of War contributed another paper to the same effect, arguing with force and skill that this nation should, without further delay, prepare itself not for war but to maintain its integrity and influence.

"Militarism," he said, "is used as a term of reproach to divert

proper consideration of what must be considered if the subject is to be considered at all. Militarism, in the sense of having a military force to interfere in the slightest with the conduct of our government by our authorities, is not conceivable in this country. Militarism, in the sense of the absolute necessity of proper military precautions and military preparations, is the very subject matter for consideration. It is the imperative question for decision and it needs stout hearts and sound minds to decide it." He laid down as his first and indisputable premise that self-preservation is the first law of a nation. The second premise was that "a nation to deserve preservation must be sane, just, righteous, self-respecting, and courageous." Since these virtues, he said, were attained by conflict, they could be retained only by being prepared to defend them against inevitable assaults. He took issue with the belief that if a nation takes military precautions it invites what it seeks to prevent or repel. To be perfectly frank, he said, he could not see the slightest basis for such a contention, saying, "Whereabouts in the realms of spiritual or physical life do those who urge this contention find any basis for its soundness? Do the things which we call evil refrain from assaulting the weak, the flabby, and the feeble in the physical sphere? Where and when have feebleness and weakness acted as a shield and a buckler? Where in the history of nations do we find the strong staying its hand because of the feebleness of its rival? The pages of history literally abound with instances to the contrary."

The papers were all characterized by deep feeling and a sincere desire to reach the truth.

Norman Angell, who was present, was called upon to reply to Secretary Garrison's plea. This he did by pointing out that the arguments which the Secretary and President Hibben had used were the same as those which had been heard in Germany before the war. He omitted, however, to point out the difference in the spirit back of the two suggestions. Secretary Garrison showed by his every word that he was keenly interested in maintaining the peace and in preserving all the ideals for which America stood. There was nothing militaristic in his comment, his argument, his attitude, or his spirit. The same can hardly be said of those who may have used a somewhat similar argument in Germany.

Very properly, references to the existing conflict in Europe, and especially its causes, were eliminated from the discussion. Nevertheless some of the speakers by inference came pretty close to the border line. The prevailing sentiment was unquestionably favorable to the cause of the Allies, there being the greatest indignation expressed by more than one thoughtful man and woman in private conversation about the iniquity of the invasion of Belgium and the destruction of her neutrality.

DANGER IN INITIATIVE AND REFERENDUM

Here is some interesting testimony from an outside source bearing on some of the disadvantages of the initiative and referendum: For many years the International Union of Cigar Makers transacted its business, including the nomination and election of its officers, by means of the initiative and referendum. Recently, however, the union held a convention concerning which Samuel Gompers, president of the American Federation of Labor, said:

"If any one fact was more clearly demonstrated than another it was the necessity of international unions holding conventions oftener than the cigar makers have held theirs. Between the time of the previous convention of 1896 and the one of 1912 three elections for officers had taken place by the initiative and referendum, and during these campaigns, and in the interim, a persistent effort had been made to discredit the officers and create suspicion and destroy confidence in them, without the slightest opportunity for these officers to defend themselves against the slanderous insinuations against them and the suspicions aroused as to their course. In addition, the international president and the executive board have been required, under the law, to render decisions. Often these decisions, when adverse, were not taken kindly by those against whom they were rendered. These also had been the cause of creating considerable bitter feeling."

ACCORDING to the 1910 census, there are 12,956 towns and villages of less than 5,000 population as compared with 9,361 of such places in the preceding decennial census.

CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE PANAMA CONFERENCE

To the Editor of *The Living Church*:

YOU will, I am sure, permit a brief rejoinder to your position on the Panama Conference, from one who voted with the very large majority in the Board of Missions, and who advocated the attendance of selected delegates at that conference, without committing the Church or accepting the conclusions. The business of that Panama meeting is that men may confer, not legislate.

Whatever may be said about it, the programme, or the animus of some of its members, all must not take it for granted that offensive and disagreeable people will dominate the results, any more than they did in the Edinburgh Conference of wholesome memory. It may well be doubted that the Roman Catholic Church is looking to us to protect her interests in a meeting to which her delegates would in courtesy be admitted if she should send any.

And we do not vilify that communion in the use of our liberty to confer with Christian men of any sort, even though some of them may hold peculiar notions.

All have much to learn and, maybe, something to contribute which will save the day from fanaticism and bigotry, and ultimately help the real cause in a way which could not be so well done, or done at all, if we stay away. May we not be in the best sense of the word pacificators, adopting toward Rome the kindly attitude of the Edinburgh Conference?

It is a good formula, "If you cannot stop a movement, head it; if you cannot lead it, use your best efforts to direct it."

These are not excuses but reasons why the Board should be represented in that conference, and, if I mistake not, they appealed to the reason of the members who favored the proposition. Recalling the action of the House of Bishops in 1913, it has yet to be decided that failure to concur with the House of Deputies must be construed as *prohibition*. It cannot be safely alleged that the grounds of dissent were all of one sort. They might be doctrinal, financial, principles of country, or prophetic, indifferent, or apprehensive. The words do not show, and memory is treacherous. Let us not overlook the very obvious fact that the Church has a far higher duty to perform in Latin America or Spanish America than to abuse Roman Catholics. (See Bishop Brent on conditions and prospects in the Philippines, *passim*.)

Do we forget that this Church is already actively at work in Mexico, Brazil, Cuba, Hayti, Porto Rico, Panama, Argentina, Honduras, and Guiana?

And may we not learn through conference something which it is good for us to know of plans and methods of evangelization and education, medical and sociological, in application to fields already occupied?

Is Roman Catholicism the only conceivable objective of militant Christianity in Latin America?

Have we not authentic reports of gross ignorance, indifference, infidelity, and immorality in those countries which exceed anything known to us in this not yet perfect land?

For the improvement of conditions, too well attested to be ignored, Rome might, or ought to, want and welcome assistance from any quarter, *et ab hoste*.

If the General Convention is displeased with the Board of Missions as constituted, it can say so. If it refuses to trust the present members, especially those who voted to send delegates to the Panama Conference, they (or some of them, those elected in General Convention) may be dropped in 1916.

But until a stronger form of disapproval of freedom to confer, which should never be denied, is pronounced by competent authority, and in clearer form than non-concurrence for a number of reasons, not assigned, some of the sons of the Church will continue to hold and act upon the conviction that when one accepts appointment as a member of the Board of Missions, he does not lose sight of the deepest moral and spiritual issues, does not confine his responsibility to gathering and distributing money, and does not cease to be a man, a Churchman, and a Christian.

Yours for the Catholic Faith,

June 5, 1915.

C. K. NELSON, *Bishop of Atlanta*.

To the Editor of *The Living Church*:

I FIND myself in entire agreement with your editorial, "Problems of South America." So far as Porto Rico and Cuba are concerned, I should, from personal knowledge, most earnestly resent the statement that they are "without true religion," and I believe

that statement to be erroneous in reference to all other Latin-American countries as well. Bishop Gailor has correctly stated the attitude of the House of Bishops on this whole subject, in his letter on "The Panama Conference." I think the Board of Missions has made a serious mistake in committing itself to such a statement and that their influence in the field and at home will suffer if they adhere to it.

JAMES H. VAN BUREN,

Retired Bishop of Porto Rico.

To the Editor of *The Living Church*:

AS a Churchman of life-long standing, permit me to thank you for the article in the current number of *THE LIVING CHURCH* on the participation of the Board of Missions in the proposed conference with the Protestant societies at Panama regarding missionary work in South America.

How long are we of the American Church to be disheartened and disgusted with such exhibitions? Where is any possible benefit to come from it either to the Church, or to the people of South America, or any other country? It seems to the writer to commit the Church to a most uncomfortable position. We are meeting on equal terms people who are, according to the standards and direct utterances of this Church, heretics and schismatics. In that case we are approving what we ask in the Litany to be delivered from. Do the Board of Missions wish the world to believe that they officially approve of the present divisions of the Church? Or that the Baptist Society or the Methodist Society are of equal dignity or authority with the Universal Church? Are they so mad in their opposition to Rome that they are willing to approve of and assist anything and everything which looks like a chance to upset the Roman Church?

Speaking simply as a layman, though for many years active in the Church, and one who has the interest and glory of the Church at heart, it is most humiliating to have such incidents constantly occurring. It looks almost as if the Board of Missions were afraid or ashamed to stand before the Protestant world and assert and maintain the Faith and practice of the Church, but is trying to emphasize our Protestantism. They will never win the heathen or persuade the Protestants that way, but simply confirm each in his error.

It is the opinion of this writer, expressed in all humility and as a layman, that the Church will never advance until we get rid forever of the name "Protestant" in our name, and refuse absolutely to have anything to do with Protestantism as an organized force. When we are willing to take our place in the world and in American life as a true Church, and not merely as a Protestant, or at least anti-Roman sect, then we may expect that Christ will bless us and lead us to that victory, which I firmly believe awaits us, and which will do more for the American people than any other one thing.

Very respectfully,

Chicago, May 28th.

SAMUEL T. BAKER.

THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

PERMIT a Western lawyer to express his opinion as to the import of the following rubric at the end of the confirmation office:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Webster defines "none" thus: "No one; not one."

There is no ambiguity in the use of the word "until."

This rubric is expressed in plain, unambiguous English. It means that no person shall be admitted to the Holy Communion until he has either been confirmed, or is ready and desirous to be confirmed. If he has not been confirmed, he is qualified to be admitted to this sacrament if he is *ready and desirous* to be confirmed. But he is clearly *not qualified* to be so admitted, if he has not been confirmed and is not ready and desirous to be confirmed.

It sometimes happens, that a person is ready and desirous to be confirmed, but has not had an opportunity to receive this rite, because the Bishop has not recently visited his parish, and he is not at fault for not having been confirmed. Such a person is qualified to be admitted to the Holy Communion, although he has not received the laying on of hands.

Black, in his work on the Interpretation of Laws, pages 35 and 36, gives the following rules for construing the *lex scripta* or written law:

"If the language of the statute is plain and free from am-

biguity, and expresses a single, definite, and sensible meaning, that meaning is conclusively presumed to be the meaning which the legislature intended to convey. In other words, the statute must be interpreted literally."

Of course, where a statute is ambiguous, or fairly susceptible of two or more interpretations, the intended meaning must be sought by the aid of all pertinent and admissible considerations. Here, the language is free from ambiguity, and any person of fair education ought to comprehend its meaning without difficulty. The general rule is that none but the confirmed can be admitted to the Holy Communion, but the rubric expresses a *single exception*, and permits those who are ready and desire to be confirmed to be admitted. But this is the only exception allowable, and neither a priest nor a Bishop has the legal right to make any other exception. The General Convention, composed of Bishops, priests, and laymen, is the law-making body of the American Church, and this body enacted this rubric, and it is binding on all estates of the Church. Neither priests nor Bishops have the right to suspend, amend, or ignore this rubric. It binds the whole Church and should be obeyed by all.

This rubric says nothing about *Baptism*, and, if a Bishop or a priest may admit to the Holy Communion one who has not been confirmed and who is not ready and desirous to be confirmed, why may he not admit persons who have not been baptized?

If there is any ambiguity in this rubric, I should be pleased to see it pointed out. To me it is as certain in meaning as it could be easily made. Those who contend that it is ambiguous fail to point out wherein it is so.

WM. M. RAMSEY.

McMinnville, Ore., May 30, 1915.

THE NATION-WIDE PREACHING MISSION

To the Editor of *The Living Church*:

UNQUESTIONABLY the greatest enterprise before the Church for immediate action is the Nation-wide Preaching Mission.

The diocese of Atlanta, through its council, has taken formal action accepting the call issued by the Joint Commission, and has appointed a committee to carry it into effect.

Because the time for preparation is short some dioceses may feel that it is not possible for them to act. But if the whole Church takes up this enterprise the possibilities are tremendous.

I venture to ask you to publish Atlanta's action, as I hope you will that of other dioceses, in order that we may learn from each other. The diocese of Atlanta is of large territorial extent and its parishes and missions are widely separated, except in Atlanta and Macon. Therefore, the committee to which the matter was referred by the council deemed a large central committee, to meet frequently, quite impracticable. The obvious thing was to work through the existing organization of the diocese in its convocational system.

Therefore, the committee recommended the adoption of the following resolutions which were passed unanimously:

"Resolved, That this council endorses the call to the whole Church for a Nation-wide Preaching Mission at the beginning of the next Advent season, and urges upon the clergy and laity of the several parishes and missions of the diocese of Atlanta that they prepare for the efficient carrying-out of this great enterprise."

"Resolved, That for the carrying into effect of the foregoing resolutions the Bishop of the diocese be requested to appoint a committee consisting of one clergyman from each of the five convocations, each clergyman so appointed to be the executive secretary to arrange with the other clergy for the missions to be held in his convocation, said committee to constitute an executive committee of which the Bishop shall be the permanent chairman, and to meet from time to time at call of the Bishop."

The features of this plan are its simplicity, flexibility, and centralization of responsibility. The Bishop is at the head. The work in each convocation depends, not upon a committee, to be called together at the will of the chairman, but upon an individual clergyman appointed by the Bishop, acting under resolution passed by the diocesan council. Even if it should be impossible for the executive committee to meet at all, each of its members is charged by the Bishop and the diocesan council with full responsibility "as the executive secretary to arrange with the other clergy for the missions to be held in his convocation."

As one of these "executive secretaries," desiring to obtain helpful suggestions from every possible source, may I suggest that you give as much space as possible to this matter during the coming months. Through the Church papers, and practically only through the Church papers, can the various diocesan agencies for carrying the Nation-wide Mission into effect keep in touch with each other and compare notes and plans.

LEONARD B. RICHARDS.

Atlanta, Ga., May 28, 1915.

To the Editor of *The Living Church*:

THE Preaching Mission, to be held next Advent, is looked forward to with eagerness by all who recognize that there is need to stir up the wills of the faithful, arouse the careless, and bring conviction to those who have not yet acknowledged their allegiance to

Christ. The call has been issued to those who are willing to serve as missionaries, and, doubtless, many will respond.

Those trained in mission preaching, and those who, without special training, are naturally gifted in such work, will accomplish the end for which we are striving. But it is conceivable that yet others with necessary qualification for preachers may, through inexperience or personal predilection for certain phases of truth, fail to accomplish all the possible good that is sought.

It would seem that constructive preaching should characterize every effort, and that an orderly sequence should in every case obtain. It is possible, of course, that such might be the case without suggestion or guidance; but it occurs to me, that if those intrusted with the charge of such a movement should see fit to lay out, by way of suggestion, at least, an orderly, progressive scheme of topics, the greatest good would be conserved. And, besides, there would be secured thus a unity of theme which would conduce to oneness of purpose and thought throughout the Church. Further, such a suggested scheme might induce a proffer of services, where diffidence, induced by a sense of inexperience, might otherwise cause reluctance in accepting the invitation to assist in this worthy effort.

JAMES D. STANTON.

CLERGY PENSIONS

To the Editor of *The Living Church*:

IN your correspondent's report of the diocesan convention of Southern Ohio there were two erroneous statements which should be corrected. First, there is no church at St. Clairsville to reopen. Bishop Reese stated in his address that the work had been revived there, and services are occasionally held in the homes of the communicants.

Second, the Church Pension Fund was not overwhelmingly adopted. Through a misunderstanding the diocese committed itself to the scheme a year ago, and Bishop Vincent rightly ruled that the only question to be voted on was the adoption of a new canon, which, under the Bishop's ruling, met with little opposition.

If the truth were known, nearly all the missionary clergy and many of the parochial clergy are inexorably opposed to the scheme, and the former especially feel the injustice and wrong that will be done them should the General Convention finally ratify the plan with dollars and cents as the basis of a man's worth and service. No longer can we clergy deny the imputation that this is the Church of the rich, for in this pension scheme we are introducing class legislation of the most insidious and destructive kind.

The business world of to-day in many cases distributes its profits by giving the most to the poorest paid, and per contra to the highest, but the Church's ideals are more materialistic and unjust than the world's, and a great many clergy and laity cannot conscientiously support or advocate the Clergy Pension Scheme as it now stands.

In conclusion let me take this opportunity to thank the sixty odd clergy who have written me personal letters commending, with one exception, my stand against this unjust and iniquitous proposal.

Sincerely yours,

Zanesville, Ohio, May 29th. ARCHDEACON J. H. DODSHON.

THE BROTHERHOOD OF ST. ANDREW

To the Editor of *The Living Church*:

THE Brotherhood of St. Andrew, of which I am a member, has directed me to ask if this organization should not have recognition in some way at diocesan councils. It seemed strange to me, when attending a recent council in our diocese, knowing that all the auxiliaries and societies of the ladies were represented, that there was no notice taken of the Brotherhood. I consider the Brotherhood the greatest organization for men, who really want to work, in the Church. Its three strong points are: Corporate Communion for men, men's Bible classes, and the extension of the Church's influence by attendance campaigns and personal work. I have noticed a great difference in the number of men in attending our services since we organized a chapter here. Before, the women predominated. Now, the men at the morning and evening services equal and often exceed the women in number. Is not this worth while? The Brotherhood can bring the Church to the attention of men. Then, the opportunity is great for confirmation work. We took in fifty-six last year. I believe that fully twenty-five were brought in by the Brotherhood men.

The Brotherhood is not a social club. Men do not go in it for pleasure, but they go in because they want to do the kind of work the Brotherhood offers. The Brotherhood develops men to look after the mission stations, county and town Sunday schools, alms house work, etc., supplementing the work of the minister. It keeps men on the look-out for strangers for Church. It is a mighty factor in parish work. Then why not give it recognition? A night or a few minutes at night at councils? A meeting of delegates at that time? It is our Church organization to make us "fishers of men."

With such a stimulating factor as Mr. B. F. Finney in the South, we ought to have him address our councils and be with us at a convention that we may be stimulated to greater usefulness.

Respectfully,

C. E. GRIFFIN,

Elizabeth City, N. C., May 28th.

Secretary, Chapter 2219.



ART

The Christ of the Men of Art. By J. R. Aitken, author of *Love in Its Tenderness*; *My Garden of the Red, Red Rose*; *In a City Garden*, etc. With frontispiece in color; twenty reproductions in photogravure, and twenty-eight in half tone. [Charles Scribner's Sons, New York.]

The subject is one that has engrossed the attention of art students in all ages, but this is probably the most important book on the subject since Farrar's *Christ in Art* was published. We have in the volume a careful chronological study of the Christ figure as portrayed by artists, from the earliest Christian ages to the exhibitions of very recent years. In a thick and rather unwieldy volume there is gathered the result of these studies, together with a frontispiece in color representing The Infant Christ and St. John at Play from the Spinola Rubens and also twenty reproductions in photogravure and twenty-eight in half tone. The study of the development of the conventional Figure is indeed an interesting one, and it is well brought out in this thoughtful volume. The Italian masters are rightly grouped by the author as portraying "The Christ of the Golden Noon."

YEAR BOOKS

The American Year Book. A Record of Events and Progress, 1914. Edited by Francis G. Wickware, B.A., B.Sc. With cooperation of a Supervisory Board representing national learned societies. [D. Appleton & Co., New York.]

This publication, comprising something more than 800 pages, is among the most valuable publications of the year. It does not deal with statistics. Indeed the statistical tables are few and far between. It consists rather of signed papers treating of practically everything that has transpired throughout the world that is worth recording, at least from the point of view of an editorial board of several score of the most prominent men in the United States. Information political, scientific, educational, religious, social, economic, business, labor, and in every other department may be found within the covers of this book, and there is an ample index. The present volume is quite the equal of its predecessors. We observe among the list of contributors the name of Clinton Rogers Woodruff, our own Social Service editor.

The Official Catholic Directory has now grown into a volume of some 1,500 pages, comprising, as it does, the information concerning the Roman Catholic Church throughout the world. The American part, however, is in much greater detail. The supplementary portion relating to the same communion in the British Isles is less full, and that relating to the continent of Europe still less. There is a mine of information, however, in the work, and the extended clergy list of the Roman Church in the United States and in Canada is included. [P. J. Kenedy & Sons, New York.]

SOCIAL PROBLEMS

Proceedings of the National Conference of Charities and Correction. At the Forty-first Annual Session, held in Memphis, Tennessee, May 8-15, 1914. [Permanent Headquarters, 315 Plymouth Court, Chicago, Ill.]

The editor of this volume, Mr. William T. Cross, being the General Secretary of the National Conference, recognizes in the introduction the handicap of the title of the volume. "If, instead of calling the work 'Proceedings,' we should let it take its name from the section on Social Hygiene, it might appear as 'An Appeal to the New Conscience'; if from the strategic attack in the field of Corrections on the failure of American treatment of the misdemeanant, 'Hope for the Minor Offender.' So any one of a dozen titles would be appropriate, from 'Neighborhood Democracy' to 'The Menace of Feeble-mindedness.'" It is rather a pity from the point of view of getting the book into circulation that some of these possibilities were not translated into realities.

This is primarily the record of a conference. It is, however, even more a collection of papers on many subjects pertaining to the purpose of the conference—penological, economical, social, family, child life, social hygiene, health, defectives, standards of living and labor, neighborhood developments, public charities, and many other forms. Each of these topics, together with a number of others, is treated by a variety of experts. The volume, of 8vo size, contains more than 500 pages, and is a notable addition to the social literature of the day. The president of the organization for 1915 is Mrs. John M. Glenn, a prominent Churchwoman of New York.

The Law and the Poor. By Edward P. Dutton. New York: E. P. Dutton. Price \$2.50 net.

The author has two essential qualifications for his task: he is a writer of experience, and so is able to say his say in an interesting and telling manner, and he is an English County Court judge, and hence has a first-hand knowledge of his facts. Those facts are sombre enough and the book would undoubtedly be a gray one were it not for the Chestertonian lightness of touch by which Judge Parry makes his pictures vivid without destroying their impressiveness.

Many of his indictments against the English law in its relation to the poor would not hold in this country, while, on the other hand, the American reader will find in the record of reforms already made in England not a few that are still to be fought for over here. Opponents of the liquor traffic will deplore his objection to many of the restrictions put upon the "public-house," and Churchmen will be surprised to see Cranmer's lax views on divorce—he was even more liberal to commons than to kings—favorably contrasted with the strictness of the present Archbishop of York. Everyone will agree, however, that there is no sound reason for making divorce the luxury of the rich, as the present law of England does.

BOOKS FOR CHILDREN

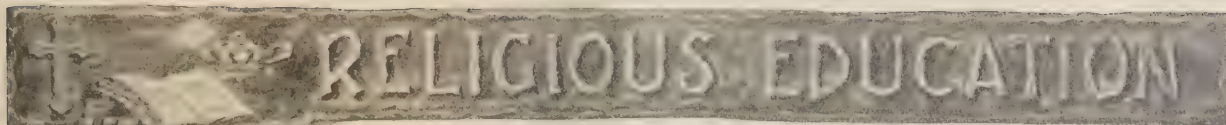
WARS may come and wars may go, but the American child is provided for in spite of them. Fall is the season in which the new juveniles are more prolific, but late spring brings each year a considerable number.

Beginning with those for the youngest, we have an attractive little book, *The Sleepy-Time Story-Book*, by Ruth O. Dyer. Whether the stories are calculated to induce somnolence may well be queried, but the stories will in any event appeal to little children, whether at bed-time or at some other time. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net; by mail \$1.10.] A new addition to the Little Red House Series is *The Red House Children's Year*, by Amanda M. Douglas. The series has already become well known to the children of the land, and this is the fourth volume to appear. A trip abroad with interesting times both there and at home is a feature of the volume. [Lothrop, Lee & Shepard Co., Boston. \$1.00 net; by mail \$1.10.] Boys and girls of ten years and upwards will enjoy a new book by Edna A. Brown entitled *Arnold's Little Brother*. It is a school story in which small boys in the lower school, big boys in the upper school, and masters who understand boys and are not far removed from them are interesting characters. [Lothrop, Lee & Shepard Co., Boston. \$1.20 net; by mail \$1.32.] *The Boy Scouts of Black Eagle Patrol*, by Leslie W. Quirk, author of *The Wellworth College Series*, begins a new series to be known as the Boy Scout Series, and it is inevitable that it will be one of the popular series for boys. This first volume treats of the eight boys of the Black Eagle Patrol, with a ninth "outside" boy thrown in for good measure, together with a girl, the scout master, a burglar, and several inevitable grown-ups. It is a spirited account of how the patrol caught the unknown hero in a horseblanket while "fishing" for quite another youngster, reluctantly accepted the "scared rabbit" as a tenderfoot, nicknamed him "Bunny," and said uncomplimentary things about him until they discovered he was little in stature only. The story is full of fun and of absorbing interest. [Little, Brown & Co., Boston. \$1.00 net; by mail \$1.10.]

Life in Belgium, including these last war days, is depicted in a volume of the Children of Other Lands Series entitled *When I was a Boy in Belgium*, by Robert Jonckheere. The war found the author of this book a prosperous manufacturer in Belgium, a man of culture, and with a family. Now, we are told, the family are scattered, the home and fortune swept away, the author a refugee. In this book he has told pleasingly for children of the life of boys and girls in his own land and of the catastrophe that has overtaken the population to-day. [Lothrop, Lee & Shepard Co., Boston. 75 cents net; by mail 85 cents.]

In the series of True Stories of Great Americans we have a volume entitled *Robert Fulton*, by Alice Crary Sutcliffe, great-granddaughter of Robert Fulton; and another entitled *Nathan Hale*, by Jean Christie Root. The writer of the first has already written two or three other volumes relating to her distinguished progenitor and this short biography, told in simple style, will appeal to young people and will introduce them pleasingly to one of the great Americans of a century ago. The second volume relates the story of one whose life will always be recognized as of romantic interest; and it is well told. [Macmillan Co., 50 cents each.]

LET MY SOUL roll itself on Him, and adventure there all its weight. He bears greater matters, upholding the frame of heaven and earth, and is not troubled or burdened with it.—Robert Leighton.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to
St. Mary's Rectory, Burlington, N. J.

JUNE is a month of beginnings. All over the land interest in "Commencement" crowds out all other interests on some day at this time for each community. For years, some more, some less, the young people have been looking forward to the day when they will receive their diplomas and commence the new life.

How far do they realize the significance of life; and what is their ideal of life—that which these young people of America have? There is perhaps no place where the tone of society shows itself more plainly and where contrasts are more marked than on such occasions. Orations, or sermons, addresses by this or that older person lay stress on the serious side of life: its real significance and what is opening before the graduates. A last final impression is sought: a beautiful capstone as it were to the school's teaching. And certainly this is well. From the earliest times we have tried to teach our children by giving them a new vision: a word that opens out a vista that else were closed. And no doubt the impression is made, and for a while lasts. But is it of permanent value? Can the most brilliant, the most enthralling, the most soul-stirring address give the real color to the lives of a graduating class? Is it not true that, especially in building of character, we acquire habits gradually and that we can only be perfected in them after a long training? The capstone shows what the ideal is meant to be. The oration sets the vision that ought to be taken. But the inner life of the school gives the tone that decides what that character really will be and what vision is the more persistent.

How shall we on the outside judge the tone of the schools? One thing will show a little of it, and even a straw will show how the wind blows. We mean the changed character of the commencement exercises. Time was when these were, in schools of higher learning, exhibitions of what the students had done. Essays and theses, orations by the students, held the interest of, or bored, the listeners. They were, however, the expression of the students' thought and work and had about them—in spite of their oft-times crudities—the stamp of earnestness of purpose and sincerity of work.

We recall a university commencement some years ago, where the entire student share of the "exercises" was made up of a series of abstracts from the best of the graduation theses, and showed to those who could follow their technicalities the honest hard work that had been done. The tone of the school was one that made for work, and the commencement showed it plainly.

Such commencements may still be the rule among the higher institutions; but what of the schools? Is there not here a sharp contrast between the schools of the multitude and the schools where supposedly the highest ideals and the best instruction are the boast of the institution? The commencement of the public school, as we have seen it, is still an exhibition of learning, and real effort is used to let this exhibition show what has been done. The schools are for a practical end: to fit the young people of the United States for their place in the community, or to give them a common basis, as we quoted recently, of facts and information, to impart to them the primary laws of coöperation and respect for one's neighbor that must be beneath any successful democracy. There is no attempt at anything akin to religious training, as of course there cannot be, but there is evidence of a fine effort to build character along the highest ideals that can be given and with the coöperation of all the helps that can be used.

In contrast to this is the kind of exercise that so often marks the commencements of the private schools. But schools must, we suppose, take some color from the pupils' own homes. The sort of people they are whose children are in the school must perceptibly react upon the tone of the school. And is it not too true that a far too large proportion of the parents of the children in our private schools demand a tone of ease and luxury in the school? There is nothing akin to the apostles' idea of hardness. Education is necessary of course, but it must

be accompanied with so large a measure of entertainment and pleasure, of "good times," that they lose sight of the serious responsibility of life and the importance of fitting for it. Boys and girls whose parents are people of money exert an influence that money carries with it in America. The tone is the tone of society and the commencement exercises show it.

We have wondered many times what would be the success of a school that stood out against such lowering of life's ideals, and made it clear that from its halls there went into the ocean of society a stream of water pure as crystal; with its ideals the ideals of Jesus Christ, with its interests and its delights unsullied with the murk of a world that glories in evil things and dulls the charm of God's choicest gifts with its smirch of selfishness and greed. Surely such a school would flourish, for there must be men and women who would be glad to have their boys or their girls kept pure and unsullied by the world's lowered ideals.

Commencement is a word that thrills, but after all it tells merely of the door that opens from the school into the larger life, and through it come the young people whose school days have gone far to fix their character, and whose tone is shown by the sort of exhibition the school sets forth for commencement. Is it too much to hope that the Church schools at least may realize the truth of this and recognize what an opportunity they have to uplift society and to show an unwilling world that the motto "For Christ and His Church" is the only one that makes, in the highest way, for the good of the world.

A Manual of Instruction for Confirmation, for Use in Public Schools, by the Rev. G. E. J. Milner, M.A., Chaplain of St. Saviour's School, Ardingly; formerly General Inspector of Schools for the Diocese of Oxford. A. R. Mowbray & Co., Ltd., London; The Young Churchman Co., Milwaukee. Price 40 cents net.

It is always a pleasure to find the book that one has been looking for, and we have this pleasure in Mr. Milner's excellent manual for Confirmation classes. The language is simple, the teaching direct, and the standpoint thoroughly Catholic. We know no manual that can be put in the same class with it for use among the young. It is particularly good in its explanation of the sacrificial aspect of the Holy Eucharist, and its practical instructions on the Commandments and on the life of the soul.

Two elements of success must enter into any club for boys or girls that is to survive the dying out of the first enthusiasm. There must be an organization that is "workable," and a leader who will work it. "No club will run automatically, except—to pieces. And it is must better never to begin at all than to begin and fail for lack of strong, enthusiastic and painstaking oversight." It was our privilege to take part some years ago in a very interesting Castle of the Knights of King Arthur. This order, established by the Rev. William Byron Forbush in 1893, or thereabouts, is the oldest of several orders established on the lines of the old orders of chivalry. One of these was begun at St. Stephen's Church, Boston, in 1896, under the name of the Galahad Club. Under the leadership of the Rev. Ernest J. Dennen, now rector of St. Stephen's Church, Lynn, chapters have been organized in other places, and we have before us now a simple statement of the purpose and plans of the organization in a little pamphlet published by the Church Literature Press, New York, at the cost of 38 cents postpaid, under the title *Manual of the Order of Sir Galahad*. [Knights of King Arthur. *Department of the Order of Sir Galahad*. A Club for Boys and Young Men, especially those of the Episcopal Church. Founded and developed with adaptations from the Knights of King Arthur, by Ernest J. Dennen. Introductory note by William Byron Forbush, Ph.D., Lit.D.] The plan of the order is to apply the principles of knighthood to American boy life and through the four degrees, Pages, Esquires, Knights, and Counselors, to offer incentives for promotion and to bind together into a real unity boys and young men of various ages in a life of service and personal righteousness. The scheme is simply worked out, and is to be commended to him who has a "boy problem" in his parish. But—with the warning we have quoted from Mr. Dennen's introduction and the reminder of the well-known saying, "There is no boy problem. The problem is a man problem"—find the leader first and the rest will follow.

Church Calendar



- June 8-9—Trinity Sunday after Trinity.
 10—Trinity Sunday after Trinity.
 11—Trinity Sunday after Trinity.
 12—Trinity Sunday after Trinity.
 13—Trinity Sunday after Trinity.
 14—Trinity Sunday after Trinity.
 15—Trinity Sunday after Trinity.
 16—Trinity Sunday after Trinity.
 17—Trinity Sunday after Trinity.
 18—Trinity Sunday after Trinity.
 19—Trinity Sunday after Trinity.
 20—Trinity Sunday after Trinity.
 21—Trinity Sunday after Trinity.
 22—Trinity Sunday after Trinity.
 23—Trinity Sunday after Trinity.
 24—Trinity Sunday after Trinity.
 25—Trinity Sunday after Trinity.
 26—Trinity Sunday after Trinity.
 27—Trinity Sunday after Trinity.
 28—Trinity Sunday after Trinity.
 29—Trinity Sunday after Trinity.
 30—Wednesday.

CALENDAR OF COMING EVENTS

- June 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
 9—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
 9—Western Michigan Dioc. Conv., St. Paul's Church, Muskegon, Mich.
 11-13—Nevada Dist. Conv., Reno.
 12—Wyoming Dist. Conv., St. Mark's Church, Cheyenne.
 15—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 16—Vermont Dioc. Conv., St. Paul's Church, Burlington.
 23—Asheville Dioc. Conv., Trinity Church, Asheville, N. C.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.
 Dr. John MacWillie.

SHANGHAI

Dr. W. H. Jefferys.
 Rev. H. A. McNulty.
 Rev. C. F. McRae.

CUBA

Rt. Rev. H. R. Hulse, D.D.

JAPAN

KYOTO

Rev. Isaac Doonan.

LIBERIA

Miss S. E. Conway.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE REV. JESSE R. BICKNELL, curate of St. Paul's chapel, Baltimore, Md., who has been under treatment for several weeks at the Church Home and Infirmary, Baltimore, is much better and expects soon to be able to resume his duties.

THE REV. F. H. BLUNT, rector of Trinity Church, Norfolk, Neb., preached the baccalaureate sermon to the graduating class of the high school of that city on Trinity Sunday evening.

BISHOP BRATTON delivered the annual commencement sermon at the Industrial Institute and College at Columbus, Miss., May 30th, and in the evening made an address before the Young Women's Christian Association.

THE veteran missionary, Rev. HENRY BURT, who has spent forty-five years among the Sioux Indians, is seriously ill at a sanitarium at Chamberlain, South Dakota.

AFTER a year at the University of Oxford, the Rev. G. D. CHRISTIAN and Mrs. Christian sailed from Liverpool on May 29th, via the American Line steamer *Philadelphia*, for New York, en route to Richmond, Va., No. 307 N. Thirty-first street.

THE REV. CLAUDE CROOKSTON, vicar of St. Barnabas' Church, Tomahawk, Wis., for the last two years, and for the past few months also in charge of the Church of the Ascension, Merrill, Wis., has resigned because of exhaustion, and will spend the summer at Holy Cross House, West Park, N. Y.

THE REV. WM. MERCER GREEN, rector of St. Andrew's Church, Jackson, Miss., preached the commencement sermon for the Mississippi Agricultural and Mechanical College at Starkville the last week in May.

THE REV. ALEXANDER J. J. GRUETTER, priest in charge of St. John's Church, Cambridge, Ohio, has accepted a call to the rectorship of St. John's Church, Worthington, Ohio. He entered upon his new duties June 1st.

THE REV. GEORGE C. HALL, D.D., Wilmington, Del., who has been ill for over a year, has improved greatly in health during the past month.

THE REV. P. K. HAMMOND will become vicar of Trinity Church, Ashland, Ore. The Rev. BARR G. LEE will have charge of St. Stephen's Church, Newport, Ore., during the summer.

THE REV. S. J. HEDELUND, rector of Christ Church, Crookston, Minn., during the past four years, has resigned and accepted a call to St. James' Church, Fergus Falls, to take effect September 1st.

THE REV. J. D. KUEHN of the diocese of Missouri has been appointed to the work of St. Luke's Church, Detroit, Minn., and the mission at Lake Park.

THE REV. WILLIAM REYNOLDS, rector of Christ Church, Oshkosh, Wis., who has been seriously ill for the past two months, is much improved.

THE vestry of St. Mary's, Eugene, Ore., has called to be its rector the Rev. E. T. SIMPSON, who had been locum tenens of that church during the past year. The Rev. Mr. Simpson has accepted the call.

THE VEN. GEO. GORDON SMEAD, Archdeacon of the diocese of Mississippi and chaplain of the Traveling Association, made an address to the association at their annual meeting on June 4th, at Laurel, Miss.

THE REV. H. G. STACY from the diocese of Saskatchewan, Canada, has been appointed to the work of the parish at Brainerd, Minn.

ORDINATIONS

DEACONS

BETHLEHEM.—On Trinity Sunday, May 30th, the Bishop of Bethlehem ordained MR. ROBERT PETEROLF KLINE, Ph.D., to the diaconate in Grace Church, Allentown. Bishop Talbot preached the sermon. The candidate was presented by his father, the Rev. Robert H. Kline, rector of the parish. The litany was sung by the Rev. William L. Phillips of New York City. The Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, acted as epistoler. The newly made deacon is a member of the graduating class at the General Theological Seminary, and is to be curate at St. John's Church, Ashland, Pa.

CALIFORNIA.—On Wednesday in Whitsun week the five graduates of the Church Divinity School of the Pacific were ordered deacons, four of them by the Bishop of California, and the other by the Bishop of San Joaquin. Two of the five belong to the diocese of California: LESLIE CONSTANT KELLEY and CHARLES AUGUSTUS VERLAGER. One belongs to the diocese of Sacramento, WILLIAM THERREL HOLT. One, EDWARD JOSEPH HOERING, belongs to the missionary district of New Mexico; and one, ALFRED GEORGE DENMAN, belongs to the missionary district of San Joaquin. Mr. Denman was ordained by Bishop Sanford. The sermon was preached by the Bishop of Idaho. Bishop Sanford read the epistle, and the gospel was read by the newly ordained deacon, the Rev. William Therrel Holt. Mr. Holt was presented by his father, the Ven. D. E. Holt, Archdeacon of Sacramento; Mr. Kelley was presented by his father, the Rev. D. O. Kelley, one of the pioneer clergy, who now has two sons in the ministry; the other candidates were presented by the Rev. D. Otis Lincoln, Professor in the Church Divinity School. Mr. Holt will go to work with his father in the diocese of Sacramento; Mr. Denman will take up work in the district of San Joaquin, having five stations in his charge, including the desert mining station of Randsburg, where he did such good work some years ago as a layman. Mr. Hoering will go to the district of New Mexico; Mr. Verlager goes to the General Seminary in New York for a year of further study, and Mr. Kelley will continue his work in the mission at South San Francisco.

DULUTH.—An ordination service was held in Trinity Cathedral, Duluth, Minn., Tuesday morning, June 1st, at 10:30, when WELLINGTON BOYLE, a young Indian from Walpole Island, Canada, and GEORGE H. SWIFT of the diocese of Duluth, were made deacons. Dr. Ryan of St. Paul's Church, Duluth, presented the candidates, and the Bishop delivered the charge. The Rev.

Mr. Boyle has been appointed to the mission at Richwood, and the Rev. Mr. Swift to the missions of Crosby, Atkin, and Deerwood. Both are graduates of Seabury Divinity School, Fairbault.

DEACONS AND PRIESTS

FOND DU LAC.—In the Cathedral Church of St. Paul, Fond du Lac, on Trinity Sunday, May 30, 1915, the Bishop of Fond du Lac ordained to the priesthood the REV. ARTHUR EWART JOHNSTONE, the REV. EDWARD REYNOLDS JONES, the REV. ALEXANDER EBERHARD PFLAUM, the REV. HARLEY WRIGHT SMITH, the REV. GEORGE CARLETON STORY, and the REV. LEWIS HENRY WEBSTER. At the same service he also ordained to the diaconate Messrs. RAYMOND HOLLY BALDWIN, M.A., PERCY ROBERT DEACON, LORENZO DI SANO, CLARENCE ALLSEBROOK GRAYHURST, and GEORGE TROWBRIDGE GRUMAN, and, for the Bishop of Springfield, CARL WILLIAM BOTHE. The candidates were presented by the Rev. Dr. Rogers, Archdeacon of Fond du Lac, and the Bishop was assisted by the following priests: The Very Rev. Bernard I. Bell, Dean of Fond du Lac, the Rev. A. A. Burton of North Fond du Lac; the Rev. William Baker of Bloomington, Ills.; and the Rev. Dr. Percival C. Pyle, rector of St. Edward the Martyr's, New York. Dr. Pyle preached the sermon.

Of those made priest, Mr. Story becomes assistant at the Cathedral, Fond du Lac; Mr. Smith, assistant at St. Edward the Martyr's, New York; Mr. Jones, assistant on the Ashland circuit; Mr. Pflaum, vicar of Merrill, Wis.; Mr. Johnstone, vicar of Shawano, Wis., and Mr. Webster, vicar of Eagle River, Wis.

Of those ordained deacon, Mr. Baldwin is to be an instructor in Racine College Grammar School; Mr. Bothe and Mr. Deacon are to take summer work in the diocese of Springfield and complete their work at Nashotah House next autumn; Mr. Grayhurst will be in charge of the Church of the Epiphany, Providence, R. I., for the summer and do post-graduate work at General Seminary next autumn; and Messrs. Di Sano and Gruman have returned at once to Nashotah House.

This is the largest ordination, in point of numbers, ever held in the State of Wisconsin.

PRIESTS

CALIFORNIA.—On Ember Friday of Whitsun week, May 28th, the Bishop of the diocese advanced to the priesthood the REV. EDWARD TANNER BROWN, deacon. The service was held in Trinity Church, San Jose, where Mr. Brown has been assistant since his graduation from the Church Divinity School of the Pacific a year ago. The candidate was presented by the Rev. J. Otis Lincoln, professor in the divinity school, and the sermon was preached by the Rev. Halsey Werlein, Jr., rector of Trinity Church. Mr. Brown will continue his work as assistant in Trinity Church, San Jose, and in charge of the mission of St. Thomas, Sunnyvale.

MINNESOTA.—On Trinity Sunday, May 30th, at Holy Trinity Church, Minneapolis, Bishop Edsall advanced to the priesthood the Rev. JOHN LISTER LANGHORNE. The Rev. Elmer E. Lofstrom of Seabury Divinity School presented the candidate and preached, while the Rev. Edwin S. Carson also united in the laying on of hands. Mr. Langhorne is to take charge of Trinity Church, Excelsior.

NEWARK.—By Bishop Lines, the Rev. JOHN ARCHIBALD McNULTY, in St. Paul's Church, Montvale, N. J., on Friday, May 28, 1915. Candidate presented by his brother, the Rev. Henry Augustus McNulty, of Soochow, China. The Rev. Professor Denslow, Sub-Dean of the General Theological Seminary, preached the sermon.—By Bishop Lines, the Rev. ELWYN HENRY SPEAR, in Trinity Church, Newark, N. J., Trinity Sunday, May 30, 1915. Candidate presented by the Rev. Professor Francis J. Hall, of the General Theological Seminary. The Rev. Mercer G. Johnston, rector of the parish, preached the sermon.—By Bishop Lines, the Rev. ALFRED R. McWILLIAMS, in St. Luke's Church, Montclair, N. J., on Friday, June 4, 1915. Candidate presented by the Rev. Wilson R. Stearly, rector of the parish. The Ven. Frederick B. Carter, Archdeacon of Newark, preached the sermon.

SOUTH DAKOTA.—On Trinity Sunday, in Trinity Church, Watertown, the Bishop advanced to the priesthood the REV. MESSRS. ERNEST B. MOUNSEY, HERBERT H. WELSH, FREDERICK D. EVENSON, and WILLIAM T. METZ. The candidates were presented respectively by the Rev. Dr. E. Ashley, the Rev. P. J. Deloria, the Rev. S. Mitchell, the Rev. John Floekhart. The same priests joined in the laying on of hands. The sermon was preached by the Rev. Dr. Irving P. Johnson.

Mr. Mounsey will do missionary work among the Indians of Crow Creek Reserve. Mr. Welsh, himself an Indian, will minister to his brethren on the Pine Ridge Reserve. Mr. Evenson has been elected rector of Grace parish, Huron. Mr. Metz will continue in charge of the missions at Springfield and Armour.

DEGREES CONFERRED

The degree of Doctor of Literature has been conferred by the University of Alabama upon the Rev. WYATT BROWN, B.D., rector of Trinity parish, Asheville, N. C.

The Rev. DAVID M. STEELE, rector of the Church of St. Luke and the Epiphany, Philadelphia, Pa., received the degree of Doctor of Divinity from Temple University, Philadelphia, Pa., at their commencement exercises, on Saturday, June 5th.

The degree of M.D. was conferred upon the Rev. A. OVERTON TARRANT, B.A., Ph.D., at the annual commencement of the Medico-Chirurgical College, Philadelphia, Pa., at noon on Friday, June 4, 1915, after completion of the regular course in medicine.

DIED

ANTHON.—At her residence, 14 Perry street, Morristown, New Jersey, HELEN LOUISE ANTHON, wife of the late Rev. Edward Anthon and daughter of the late Sarah and Waldron B. Post.

JACKSON.—On Saturday, May 22nd, at Middletown, Conn., ROBERT NESMITH JACKSON, in the 71st year of his age.

OTIS.—At her residence in Chicago on May 29th, aged 92 years, LYDIA A., widow of Judge L. B. Otis, mother of Mrs. Carrie O. Meacham, Mrs. Jennie E. Counselman, and Mrs. Lydia A. Hayward. Service and interment on June 1st.

MEMORIAL

JAMES EDWARD GRIEVES

JAMES EDWARD GRIEVES died at his home on Dartmouth street, Somerville, Mass., on May 24th after a short illness. He was born in Albany, N. Y., coming to Boston when quite young. For nearly nine-tenths of his life he had been a member of the choir of the Church of the Advent, Boston, beginning on Easter Sunday in 1861 and continuing therein until his last sickness, singing the very day he was taken ill, the occasion being the Requiem for those lost on the *Lusitania*.

Mr. Grievess' services as chorister were unique in that they were continuous as boy and man for fifty-four years. His voice changed from soprano to alto and then to tenor without a break—something the writer thinks unparalleled in a church singer. As an alto he had a wonderful voice. The late Dr. Cutler of Trinity Church, New York, appreciating this, remarked, "Oh, if I only had Grievess in my choir!" He was tenor soloist under Mr. S. B. Whitney for thirty-six years, his singing of Gounod's *St. Cecilia Sanctus* solo being remembered with great pleasure.

Mr. Grievess served under eight choirmasters and saw many changes in the rendering of the services from the time of the old and rather mournful appearing church in Greene street where the choir marched in procession, not vested but in their ordinary clothes, and when the singing of the Creed would have been heard with almost horror, to the present time of elaborate masses as now sung in the "Churchy Advent"—all of which change he greatly enjoyed.

To the members of the choir he was very dear. His kindly disposition, his genial smile, his pleasant way of expressing himself, always went to the hearts of his fellow choristers and "Needle" Grievess will always be a fond memory to those associated with him. May he in heavenly places "sing unto the Lord a new song."

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUEST-MASTER, Holy Cross, West Park, N. Y.

MASSACHUSETTS.—A retreat to which the clergy generally are cordially invited will be held at Christ Church, Swansea, Mass., beginning Monday evening, September 27th, and closing Thursday morning. Conductor, the Bishop of Rhode Island. Those purposing to attend should apply for accommodation at Rest House, Swansea, to Mr. Clarence H. Poor, 45 Bromfield street, Boston, Mass. Charges \$1.00 per day. Applications will be understood to be for the entire time, unless otherwise stated. Further information can be obtained from the chairman of the committee of arrangements, Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I.

ONTARIO.—There will be (D. V.) a Retreat for the Associates S.S.J.D. and others, at Bishop Bethune College, Oshawa, Ont., from Monday evening, July 5th, till Friday morning, July 9th. Conductor: The Rev. Father Bull, S.S.J.E., Mission House, Boston, Mass. Expenses: \$3.00, with an offertory on Thursday morning to defray the expenses of the conductor. Anyone who wishes to be present will kindly communicate

as soon as possible, and not later than June 15th, with Mrs. W. E. BIGWOOD, St. John's Convent, Major street, Toronto.

ST. ANDREW'S, SEWANEE, TENN.—A retreat for Southern clergy and seminarians at St. Andrew's, beginning Tuesday evening, June 15th, and closing Friday morning, June 18th, will be conducted by Father Harrison, O.I.C. Apply to GUEST MASTER, at St. Andrew's.

ST. MARY'S, SEWANEE. A retreat at St. Mary's-on-the-Mountain, Sewanee, Tenn., for the associates of the Community of St. Mary and for other Churchwomen, will begin on Thursday, July 1st, at Vespers, and close on Monday morning, July 5th, with the Holy Eucharist. The Rev. FATHER HARRISON, O.I.C., conductor.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

POSITION wanted as supply during the months of July or August, or both, by priest, rector of city parish in the Middle West, thorough Churchman, musical. New York, New Jersey, or one of the New England states preferred. Address NEW ENGLAND, care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as supply during the months of July or August, or both, by a Southern clergyman. Catholic. Position in the Middle North or East preferred. Best of references. Address "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

HAVE YOU a position to offer a thorough practical priest, with a large and beautiful family? Highest references, "RECTOR ACTIVUS," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN will supply in New York, Connecticut, or Albany diocese for three Sundays in June. Address R. A. C., care LIVING CHURCH Office, 11 West 45th street, New York City.

TO supply during July and August in locality beneficial to hay fever patient. Address Rev. W. C. HENGEN, Trinity Church, Ottumwa, Iowa.

POSITIONS OFFERED—MISCELLANEOUS

CHURCHWOMAN between 25 and 35, wanted to play small pipe organ for chapel services and take light duties during July and August in a Church institution for girls, under the care of Sisters, near New York. Address SISTERS, care LIVING CHURCH, Milwaukee, Wis.; giving references.

ORGANIST AND CHOIRMASTER wanted for difficult position in the East. Must be skilled in training boys and familiar with Gregorian music. Address D. F. G., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

TO CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster, highly qualified, experienced man, desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," 3702 Manayunk avenue, Wissahickon, Philadelphia, Pa.

ORGANIST AND CHOIRMASTER, experienced, successful with boys, has passed an academic course abroad, post-graduate of Dr. Stubbs, wishes to change position to Greater New York or New Jersey. For information address Mr. PAUL RAPE, Director of Pratt's Institute Club, Brooklyn, N. Y.

THOROUGHLY experienced French teacher wishes position for the fall, in Church school or other. Speaks German fluently, can also take English classes. No "walks" or "house-duties." Highest references. Address M. J. B., care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

ENGLISH CHURCHWOMAN, graduate nurse of English hospital, desires position as traveling companion. Experienced traveler, good reader. Cheerful disposition. References from clergyman and doctors. Address CHA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, first-class, would consider change, where Churchly, devotional, but thoroughly stimulating results are desired. Best possible New York commendations. Moderate salary. Address "CANTO-FERMO," care LIVING CHURCH, Milwaukee, Wis.

YOUNG ENGLISH TEACHER desires position as companion during the summer, or governess to girl in her teens. Plays well and speaks French fluently. M. B. B., care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED SEXTON of a church now closed, man of family, asks from some Churchman management of apartment houses, renting, collecting, or similar work, near New York. Address SEXTON, this office.

PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNESS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHAPEL OF THE INTERCESSION, photographic post cards. Fifteen different views, \$1.25 postpaid. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

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THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 35, 281 Fourth avenue, New York.

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to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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Geo. W. Jacobs & Co., 1628 Chestnut St.
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Broad Street Railway Station.
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M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

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Wm. Ballantyne & Sons, 1409 F. St., N. W.
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A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

OPEN COURT PUBLISHING CO. Chicago, Ill.

Goethe. With Special Consideration of His Philosophy. By Paul Carus. Containing one hundred and eighty-five portraits and other historical illustrations. Price \$3.00 net.

THE PUBLIC. Chicago, Ill.

Oratory. By John P. Altgeld.

GINN & CO. Boston.

Food: What It Is and Does. By Edith Greer. Price \$1.00.

MACMILLAN CO. New York.

A Far Country. By Winston Churchill, author of "The Inside of the Cup," etc. Illustrated by Herman Pfeiffer. Price \$1.50 net.

THE PILGRIM PRESS. Boston, Mass.

Shall I Drink? By Joseph Henry Crooker, author of *The Church of To-day*, *The Church of To-morrow*, *The Supremacy of Jesus*, etc. Price \$1.00 net.

HOUGHTON MIFFLIN CO. Boston.

The Untroubled Mind. By Herbert J. Hall. M.D. Price 75 cts. net.

FROM THE AUTHOR.

The Conquest and Other Poems. By Richard Osborne, Morrisville, Pa.

The Larger Church. By Rev. John J. Lanier, B.D., Rector of St. George's Church, Fredericksburg, Va. In three volumes. Vol. II. Religion of the Thinking Man. Price \$1.25 net.

LONGMANS, GREEN, & CO. New York.

Types of Christian Saintliness. By William Ralph Inge, D.D., Dean of St. Paul's, Honorary Fellow of Jesus College, Cambridge, and Hertford College, Oxford. Price 70 cts. net.

RICHARD G. BADGER. Boston.

The New Peace. Lectures on Science and Religion. By William Louis Poteat, M.A. LL.D. Price \$1.00 net.

PAMPHLETS

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE. Washington, D. C.

The Hague Conventions of 1899 (I) and 1907 (II) for the Pacific Settlement of International Disputes. Pamphlet No. 4.
The Hague Conventions of 1899 (II.) and 1907 (IV.) Respecting the Laws and Customs of War on Land. Pamphlet No. 5.

The Hague Conventions of 1899 (III.) and 1907 (X.) for the Adaptation to Maritime Warfare of the Principles of the Geneva Convention. Pamphlet No. 6.

The Hague Declarations of 1899 (IV. 1) and 1907 (XIV.) Prohibiting the Discharge of Projectiles and Explosives from Balloons. Pamphlet No. 7.

The Hague Declaration (IV. 2) of 1899 Concerning Asphyxiating Gases. Pamphlet No. 8.

The Hague Declaration (IV. 3) of 1899 Concerning Expanding Bullets. Pamphlet No. 9.

The Final Acts of the First and Second Hague Peace Conferences, Together with the Draft Convention on a Judicial Arbitration Court. Pamphlet No. 10.

The Hague Convention (II.) of 1907 Respecting the Limitation of the Employment of Force for the Recovery of Contract Debts. Pamphlet No. 11.

The Hague Convention (III.) of 1907 Relative to the Opening of Hostilities. Pamphlet No. 12.

The Hague Convention (V.) of 1907 Respecting the Rights and Duties of Neutral Powers and Persons in Case of War on Land. Pamphlet No. 13.

The Hague Convention (VI.) of 1907 Relating to the Status of Enemy Merchant Ships at the Outbreak of Hostilities. Pamphlet No. 14.

The Hague Convention (VII.) of 1907 Relating to the Conversion of Merchant Ships into Warships. Pamphlet No. 15.

The Hague Convention (VIII.) of 1907 Relating to the Laying of Automatic Submarine Contact Mines. Pamphlet No. 16.

The Hague Convention (IX.) of 1907 Concerning Bombardment by Naval Forces in Time of War. Pamphlet No. 17.

The Hague Convention (XI.) of 1907 Relating to Certain Restrictions with regard to the

Exercise of the Right of Capture in Naval War. Pamphlet No. 18.

The Hague Convention (XII.) of 1907 Relative to the Creation of an International Prize Court. Pamphlet No. 19.

The Hague Convention (XIII.) of 1907 Concerning the Rights and Duties of Neutral Powers in Naval War. Pamphlet No. 20.
The above pamphlets free on application.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. New York.

Report to the Commission on Relations with Japan of the Federal Council of the Churches of Christ in America by the Christian Embassy to Japan.

LA GRANGE SETTLEMENT. La Grange, Ga.
Among the Spindles.

FROM THE AUTHOR.

The Crime of the "Lusitania." A Sermon Preached in the Church of the Advent, Boston, Friday, May 14, 1915. By the Rev. William Harman van Allen, D.D., D.C.L. At the Solemn High Requiem for those murdered by the sinking of the "Lusitania," May 7, 1915.

King Charles I. and His Claim to Martyrdom. By Edgar C. Matthews, Hon. Secretary of the Royal Martyr Church Union, Cambridge, England.

HAZERIS BOOK STORE. Middletown, Conn.

Some Reminiscences of Bishop Williams. Fourth Bishop of Connecticut. Born August 30, 1817—Died February 7, 1899. By Charles E. Jackson. Together with some letters from the Bishop from Great Britain, written in 1884, at the time of the Seabury Centennial. Price 25 cts.

ANNUAL CONVENTIONS

SUMMARY

ATLANTA endorsed the proposed preaching mission, deferred action on the pension scheme, approved of the course of President Wilson, and showed eagerness to meet the increasing demands of Christian work.—DULUTH referred the pension fund to a committee to report next year. The canons were revised, and a "message of loyalty, appreciation, and confidence" sent to President Wilson. A resolution was passed expressing gratification at the movement to eliminate the liquor interests from state politics.—ERIE considered the admission of delegates from organized missions. The pension system was adopted unanimously, and arrangements were made to take part in the nation-wide preaching mission. A canvass for the missionary apportionment was appointed for September. There was a valuable discussion on social problems.—LOS ANGELES reports improved financial condition. The missionary shortage of last year is nearly wiped out. A more equitable assessment plan was adopted, and the board of missions was reorganized.—MINNESOTA reports efficient missionary work. Action on the pension fund was postponed. The nation-wide preaching mission was favorably spoken of. A resolution was passed urging Bible reading in the public schools.—SOUTHERN VIRGINIA changed its canons regarding diocesan missions, established a commission to cooperate with the Laymen's Missionary Movement, and adopted the pension system.—OKLAHOMA was concerned chiefly with routine of the district.—SALINA disapproved of the Clergy Pension Fund, and also of the merging with it of the Clergy Relief Fund.—A large part of two days was given to routine business in SOUTH DAKOTA. A resolution endorsing the pension system was laid on the table, and a committee will report next year. A resolution was passed petitioning for a Bishop Suffragan.—Women were given a seat and vote in UTAH. The clergy expressed their doubts of the justice of the pension system.

ATLANTA

THE BISHOP'S sermon at the opening service held in St. James' Church, Marietta, May 26th and 27th, was on the guidance of the Holy Spirit throughout the history of the Church. He dwelt on the efforts toward Church unity in the mission fields, in the Men and Religion movement, the Federation of Churches, and the Student Volunteer movement. If so much has been accomplished with the enormous waste of disunion, what might be done if we were united? Bishop Nelson was also the celebrant at the service.

Among those who addressed the council were the Rev. Walter Mitchell of Porter Academy, Charleston, S. C.; the Rev. C. K. Benedict of Sevanee, and Mr. F. A. French,

Jr., on the Brotherhood of St. Andrew at the Georgia School of Technology in Atlanta.

The canonical missionary programme on Wednesday evening had three addresses, by the Rev. Thomas Duck, general missionary of the diocese; the Rev. R. W. Patton, provincial secretary, and the Bishop.

Resolutions were passed endorsing the action of the President of the United States, and asking the Bishop to lead the council in prayer for his guidance.

There was no retrenchment in the apportionment, but rather an eagerness generally expressed to meet the increasing obligations at home and abroad for Church extension. July Fourth was appointed for a general offering for the Emergency Fund throughout the diocese.

The many addresses and papers on the apportionments of the Church brought out the expression of the conviction of the council that the obligation to meet them was even more sacred than the canonical assessments, since the Church has made its obligation in good faith with the parishes. On this principle the motion to make the apportionments an assessment was defeated.

The report on the state of the Church was unusually wise and exhaustive. It particularly deplored the small number of children in the Church. It was resolved to make this committee a standing one, with quarterly meetings, and written reports to the Bishop, to be the watch tower in Church affairs and conditions throughout the year.

A resolution was passed to secure wider publicity for Church news, both in the secular and religious press.

The Church Pension Plan was discussed, and the details deferred to the next council. The report of the Rev. S. A. Wragg on the general missionary apportionment gave such a strong presentation of the work that it was suggested for "campaign literature."

It was resolved by the council that the Endowment Fund of the Episcopate should be pressed immediately.

A digest of the council proceedings was ordered printed for general distribution in the parishes.

Gainesville, Ga., was the place selected for the next place of meeting, May 17, 1916.

The name of the Rev. Charles H. Lee appeared on the list of the Standing Committee, in place of that of the Rev. John S. Bunting. Other executive officers were reelected.

Resolutions were carried endorsing the nation-wide preaching mission, and asking the Bishop to appoint a committee to arrange for it.

The Woman's Auxiliary met at the same time as the council in Marietta. The various parishes and missions reported through their delegates, following a corporate Communion with the council. Bishop Nelson addressed

the convention, and presented the nomination for officers.

The report for the year was read to the council by the Bishop with high commendation. The financial record showed marked increase in general missions and the apportionment, and a \$500 pledge for the International Hospital at Tokyo nearly completed.

The total of over \$14,000 of woman's work was reported.

DULUTH

THE CONVENTION opened Tuesday evening, June 1st, in Trinity Cathedral, with Evening Prayer. The Bishop read a portion of his address in place of a sermon. After the service the convention was organized for business. The Rev. J. G. Wood, M.A., was reelected secretary of the diocese, and the Rev. S. J. Hedelund, assistant secretary. The Bishop appointed the Third Sunday after Trinity, June 20th, as a day for personal offerings of one day's income throughout the diocese and urged a general canvass before that time. Wednesday morning the Holy Communion was celebrated by the Bishop in the Cathedral, assisted by the Rev. Dr. Coolbaugh of Hibbing and Archdeacon Parshall. The Bishop delivered his charge to the clergy on the study of Holy Scriptures. After the service convention again assembled for business. The Clergy Pension Fund was referred to a commission of five, and discussion of the subject was urged in each deanery, reports to be made to the convention of 1916, when action will be taken by the diocese. The committee appointed by the diocese to attend the primary Synod of the Province of the Northwest, last fall, reported favorably, and the convention voted unanimously to enter into the Province.

The reports of the Archdeacon, and the provincial secretary, Dr. Rollit, were read. Much time was taken up with discussion of the revision of canons. As a result a thorough revision was accomplished.

The following resolution was presented and approved by a standing vote: "The diocese of Duluth in convention assembled, Bishop, clergy, and laity, do hereby express our loyalty, admiration, and confidence in the President in meeting the trying problems now confronting our nation, and we pray that the wisdom of God may guide our Chief Executive that his efforts for promotion of peace and righteousness may be so blessed that quietness and assurance may be established within our borders and amongst humanity at large." The secretary was instructed to wire the same at once to the President.

After lunch, served by the ladies of Trinity Cathedral, the session was resumed.

The Standing Committee was elected with the following membership: Clerical, Arch-

deacon H. F. Parshall, Rev. F. C. Coolbaugh, D.D., Rev. E. S. Murphy, Rev. J. G. Ward, M.A.; lay, Messrs. T. W. Paine, W. E. Magner, J. A. Brown, and W. E. McNair.

Delegates to the Provincial Synod: Clerical, Rev. Messrs. E. S. Murphy, S. J. Hedebrand, W. E. Harmon, E. C. Kah-O-Sed, W. H. Ward; lay, Messrs. T. W. Paine, Richard Close, Dr. A. L. McDonald of Duluth, Nat. Field of Crookston, Joseph A. Brown of Fergus Falls.

A resolution was presented and approved: "Be it resolved that this convention places itself on record as profoundly gratified with the movement for the elimination of liquor interests from politics within our state, and the earnest desire for the true spirit of temperance. We trust this movement will grow and spread with its consequent result of cleaner morals."

The Woman's Auxiliary of the diocese held its annual session in the chapel of the Cathedral. Later the Junior Auxiliary held an inspiring session. Bishop Morrison, Archdeacon Parshall, and Dr. Rolit addressed the delegates.

ERIE

CONVENTION met in the new parish house of St. John's Church, Sharon. In addition to a full complement of clergy and lay delegates there were present several clergymen licensed for special work, and visiting clergymen from neighboring dioceses. The convention opened formally on Tuesday morning, May 25th, but a large gathering assembled in the church Monday evening for a missionary meeting led by the Bishop and Dr. Bratenaah of Washington.

The Bishop's address showed a remarkable growth the last year in baptisms, confirmations, church buildings, parish houses, in clerical salaries, and in money for diocesan and general missions.

The feature of the convention was a movement to admit delegates from the organized missions. This would undoubtedly have been adopted but for lack of time to consider it sufficiently. It was committed to the next convention for action. The new Cathedral of St. Paul, Erie, was admitted to the convention and a Cathedral chapter created consisting of three presbyters and three laymen chosen for varying terms and to be represented in convention by the Dean and two lay delegates. The first two weeks of September were set aside for a general every-member canvass for the missionary apportionment all over the diocese. The proposed pension system was unanimously adopted. The Bishop and two Archdeacons were made a committee to coöperate with the commission of General Convention on a nation-wide preaching mission and to arrange for such missions as far as agreeable in every parish and mission, in union with the Church at large.

A very interesting feature was the men's dinner given by the local chapter of the Brotherhood of St. Andrew with the help of the ladies of St. John's. Over a hundred men were present and after dinner discussed Social Service. Mr. Severn Ker of Sharon presided and led the discussion with an able address on present economic conditions. He was followed by Archdeacon Reade of Southern Ohio, who told the story of the Church's work among the poor and oppressed in the city of Cincinnati. Mr. Frank Crouch of New York, secretary of the joint commission on social service, then spoke, pleading for a fair opportunity for the working man. Bishop Israel closed the discussion with an earnest appeal for the constraint of a loving consideration for each other on the part of both employer and employee. The enthusiasm developed at the meeting resulted in the formation then and there of a men's club for the study and promotion, under the Church's direction, of

better economic conditions in the industrial communities of the diocese.

The diocesan branches of the Woman's Auxiliary met in the upper rooms of the parish house at the same time as the convention, with a large and enthusiastic attendance. Mrs. John Dick of Meadville presided over the seniors, Miss Myra Chickering of Oil City, over the juniors, and Miss Jessie Fitch, over the Little Helpers. Mrs. G. L. Guth of Erie was chosen to succeed Miss Bostwick as diocesan secretary.

The annual address was made by the Bishop and a special address by the Rev. Arthur Gray, educational secretary from the Church Missions House, New York. Miss Lindley, associate secretary of the juniors, had been scheduled to speak but was prevented.

The reports showed an increase in the offerings of \$400 over previous years and in the number and value of the boxes sent out. In addition to the present scholarships sustained by the Auxiliary, another was created in memory of the late Mrs. Josiah Howard of Ridgway, who died last September as the result of an automobile accident. The Auxiliary is increasing in number and influence all over the diocese.

LOS ANGELES

WEDNESDAY, May 26th, found the Cathedral at Los Angeles full of clerical and lay representatives to convention. Bishop Johnson delivered his annual address to a large and deeply interested audience. Pleading the missionary cause, he said:

"I think that my experience has been such as justifies me in saying that I know what are the obligations of a parish, and that I fully realize that they must be met. I also appreciate most thoroughly the imperative claims of the missions of the diocese, and of the Church at large throughout these United States, but unless you and I are prepared to say that our Lord Jesus Christ, at the close of His earthly life, was a wild dreamer, imposing an utterly impracticable duty upon that little community on the mount of the Ascension, we must also admit that an obligation rests upon us of a very serious character to make prodigious efforts toward the evangelization of the entire race. In a word—that the claim of the foreign mission field is as imperative, *in its place*, as the claim of any other field in which we work.

"One man will tell me that there is plenty of social and philanthropic work just at hand, to be done here in this city, and in every community in this diocese, and we shall have no argument with him on this subject. That is true, and nothing pleases our Lord more, I believe, than that we should feed the hungry, clothe the naked, and aid the poor; but when all this has been done, we have not done the thing that the Lord Jesus Christ commanded the Church to do, which was, to take the Gospel to every nation on the earth."

In his financial report the treasurer of the diocese showed substantial gain in every department. In the missionary work the serious shortage of last year, amounting to \$4,500, has been cut down more than half, and this year it promises to disappear altogether. The plan for a more equitable distribution of assessments, by the application of a graded system scientifically worked out, was adopted. Many important changes in the canons were discussed and in the main approved. Among them was that referring to the status and composition of the board of missions, and of the four diocesan convocations. In place of a board of missions consisting of four clergymen and four laymen, the convention has created a board consisting of eight representatives from each order, who together with the Bishop constitute the board of missions. These are made up of the Deans

of the convocations, four clergymen elected by the convention, together with four laymen, and a layman elected as delegate from each convocation.

The convention spent considerable time over proposed changes in the principle governing the status of convocations, which resulted in the adoption of a materially modified system known as the Pennsylvania plan. The object of this is to endow each convocation with a certain amount of direct responsibility and a limited control of the missionary work being carried on in its boundaries. It is anticipated that the results of this change will be twofold, namely: To bring laymen out to meetings of convocation—as they will have some definite legislative power—and to create an increased interest in the missionary work of the diocese, since the people and the missionaries will be brought into closer touch with each other.

The annual dinner was held on Wednesday evening, the Bishop acting as toastmaster. Addresses were given by the Rev. C. E. Deuel, D.D., of Santa Barbara, the Rev. John R. Atwill, and Mr. G. Frank Shelby on behalf of the approaching Brotherhood convention.

After adjournment on Thursday evening, a meeting under the auspices of the committee on social service was held in the parish hall of the Pro-Cathedral. The usual topics came up for review, child labor, prison reform, and the abatement of the red light evil, and those prosecuting this field of Christian service found much cause for encouragement in the close and wide-spread attention accorded them.

Friday, the closing day of convention, was given over to conferences by the Daughters of the King, and in the evening a joint meeting of the Daughters of the King, the Brotherhood of St. Andrew, and the Girls' Friendly Society of the diocese.

The Bishop gave the keynote to almost every meeting throughout the week in his address.

In connection with the convention, the annual Sunday school mass meeting was held at the Pro-Cathedral, Los Angeles, on the afternoon of the 16th. The Cathedral was crowded to its fullest capacity and the schools marched in with their banners. The report of the board of Christian education showed that in spite of the financial stringency which has prevailed all over the country during this last year the children of the Church in this diocese had contributed considerably more for the Lenten missionary offering than last year. The address was given by the Rev. E. L. Howe, and was one eminently suited to the occasion. An interesting feature of the service was the appearance of members of the Japanese mission, who sang selections in Japanese to the delight of the children present.

The annual meeting of the board of Christian education was held on Monday morning, followed by the graduation exercises of the Hospital of the Good Samaritan in the evening, eleven nurses receiving their diplomas.

Tuesday morning brought a large number of the women of the diocese to the Pro-Cathedral for the annual meeting of the Woman's Auxiliary. About \$5,000 was pledged for the year. Two vacancies were filled by the appointment of Mrs. Fleming Woodford as treasurer of the United Offering, and Mrs. Franklin D. Simonds as recording secretary. In the afternoon an address was given by Miss Emily Gardner, missionary of the Church of England to Jerusalem. The far-reaching effects of the European war were brought home to all her hearers as she revealed the conditions resulting to the Church in Palestine therefrom.

On Tuesday evening the quarterly meeting of the Brotherhood of St. Andrew was held in the parish hall of the Pro-Cathedral, and

this event borrowed considerable and widespread interest from the approaching national convention to be held in Los Angeles this summer.

MINNESOTA

THE COUNCIL began with a choral celebration of the Holy Communion at 10:30 Wednesday morning in Gethsemane Church, Minneapolis, with Bishop Edsall as celebrant, Suffragan Bishop McElwain reading the Gospel and Dean Pinkham reading the Epistle. At this service the Bishops read their annual addresses to the council.

Bishop Edsall's address began with reference to the duty of the people of this country in this world crisis. "As Christians," the Bishop began, "we must first be loyal to the interests of our own beloved country, only anxious that her stand shall be that of an unselfish righteousness, and that she shall be adequately prepared to enforce a respectful attention by others to her pleas for a lofty international standard. We should in a time like this be scrupulous in our loyalty to our President, not only in public act, but in private conversation. Politics, partisanship, and our natural disposition to criticize those who are set in authority over us should be laid aside in times of national emergency.

"Providentially, our President has proved to be a man capable of rising to such great issues as those springing from the sinking of the *Lusitania*, and has shown himself capable of setting forth lofty ideals in terms as courteous as they are firm.

"The United States," continued the Bishop, "owes a duty to the whole civilized world in this dreadful crisis, and it is more than conceivable that this duty can better be discharged if some honorable way may be found to avoid the entrance of this government upon war. We do not favor peace at any price, but we earnestly pray that a way may be found to avoid the participation by this country in the European war which is thoroughly consistent with our national honor and our duty to civilization and humanity. In the meantime may our country take every means to prepare itself, through an increasingly efficient navy and army, to be a potent factor in preserving the world's peace."

In regard to the nation-wide preaching movement the Bishop said, "It is one of the mitigating circumstances of this terrible period of warfare that there are signs throughout the Church in all the world of an awakened spirituality and deepened religious interest. This news comes from Europe as well as from parts of our dear country. The phenomenal revivals conducted by William Sunday may not in all ways commend themselves to our Churchly ideals as wise methods of winning souls to Christ; but we cannot withhold our sympathy and prayers from any who are casting out devils in the name of the Master; and Mr. Sunday has certainly succeeded beyond any other man of his time in focussing the attention of large communities upon the Christian religion and righteousness.

"In this connection," the Bishop continued, "I would invite your attention to the plan for a nation-wide preaching mission which was originated by Dr. Freeman and commended by the recent General Convention. I shall be glad if this diocese may find its way to cooperate in this effort during the coming season of Advent. I shall be glad to give my own services wherever they may be desired to the extent of my time and ability."

The rest of the address, which dealt with diocesan matters, showed the diocese to be in splendid condition spiritually and materially. Confirmations for the year totaled 868 and all the fields are being adequately covered. The deficit in the missionary treasury of the diocese has been entirely wiped out as the result of careful administration. The educa-

tional institutions of the diocese are in splendid shape and full of students, and the hospitals and homes for aged women and children all are likewise in excellent condition.

The address of Bishop McElwain dealt largely with parochial and missionary work about the diocese. The work under his charge has developed rapidly and under his administration the missions fields are all being adequately cared for. He commended the nation-wide preaching movement and pledged his time to serve the cause. He called attention of some of the large fields covered by some of the missionary clergy and recommended that automobiles be procured for some of the men so as to increase their usefulness.

At the afternoon business session Mr. Franklin Spencer of Chicago addressed the council in the interests of the Brotherhood of St. Andrew, and the Rev. Dr. Freeman spoke of the plans and work of the nation-wide preaching mission.

In the evening a mass missionary meeting was held in St. Mark's Church. The choirs from the various city churches took part and together with the large congregation made an inspiring service. Addresses were made by the provincial secretary, the Rev. Dr. Rollit, Bishop McElwain, and the Rev. Dr. Freeman. After the service a social hour was had in the parish house for the clergy and delegates.

At eight o'clock Thursday morning there was a celebration of the Holy Communion in Gethsemane Church, and Morning Prayer at nine. At 9:30 the council resumed its sessions. The outstanding event of the morning was the address by Mr. Monell Sayre and the discussion which followed relative to the Church Pension Fund. Action was postponed until next year. A committee was appointed to take the whole matter under consideration and report to the council next year some definite action.

After completing the usual order of business the council adjourned at 3:30 to meet next year in St. Paul.

The following were elected to various positions:

The Rev. G. M. Foxwell succeeds the Rev. C. E. Haupt on the Standing Committee.

Delegates to the Provincial Synod in Omaha: Rev. Messrs. E. A. Knickerbocker, F. L. Palmer, C. E. Haupt, E. B. Woodruff, C. C. Rollit, D.D.; Messrs. H. C. Theopold, George G. Whitney, Dr. A. F. Kilbourne, E. H. Foote, A. D. Albert.

The Rev. C. E. Haupt was elected treasurer of the diocese and the Rev. Andrew D. Stowe was elected secretary.

A resolution was adopted by the council congratulating Miss Caroline W. Eells, the efficient principal of St. Mary's Hall, Fribault, on having completed twenty years as head of the school and requesting her to reconsider her intention of severing her connection with the school and that she continue to remain in charge.

A congratulatory resolution was adopted by the council recognizing the forty-three years service of Dr. James Dobbin as rector of Shattuck School and his devotion and zeal in building up the school. Dr. Dobbin is now rector emeritus.

The Woman's Auxiliary held their semi-annual meeting on Wednesday. It was found that there was over \$2,000 in hand for the United Offering. A special conference to consider ways and means in Auxiliary work was held.

SOUTHERN VIRGINIA

THE TWENTY-THIRD ANNUAL council met in Trinity Church, Portsmouth, May 25th, at 10 A. M. Morning Prayer was read by the Rev. A. C. Thompson and the Rev. W. A. Brown; Ante-Communion by the Rt. Rev. B. D. Tucker, D.D., and the Communion service

by the Rt. Rev. A. M. Randolph, D.D., the Bishop and Coadjutor administering. The council sermon was preached at this service by the Rev. H. H. Covington.

At 12:30 the council was called to order, the Bishop presiding. After the roll call by the secretary, the Rev. W. A. Brown, the Bishop announced the committees.

On Tuesday afternoon the Bishops read their reports, showing 1,150 persons confirmed and a wonderful amount of work accomplished during the year. They reported the largest number of clergy ever enrolled and great progress in affairs of the diocese. The Holy Communion was celebrated at 7:30 and Morning Prayer was said at 10 o'clock on Wednesday and Thursday mornings.

Tuesday evening was devoted to diocesan missions. The Rev. E. A. Rich, Archdeacon, spoke impressively of the conditions in his great field consisting of nine counties of four thousand square miles. The work is carried on by the Archdeacon, two deaconesses, five women workers, and several lay readers. Another clergyman is much needed. The Rev. George E. Zachary of Amherst spoke of the work for the Indian colony in that county, which he is caring for with the help of Miss Lucy Bloxton. The Rev. C. B. Bryan, D.D., called attention to the work at City Point, where the Du Pont Powder plant has caused a city of 15,000 people to spring up in the last six months. After these addresses the Rev. A. C. Thomson, secretary of the diocesan mission committee, reported that the society had received for the year ending May 1st, \$16,185.61 for its work.

Wednesday evening the service was devoted to general missions, and the Rev. W. H. Milton, D.D., of Wilmington, N. C., a member of the board of missions from the Fourth Province, preached a powerful and persuasive sermon.

Three very important matters were brought before the business sessions. First, a committee appointed at the last council ably presented by Mr. Robert B. Tunstall of Norfolk a report on the diocesan board of missions. Adoption of this report necessitated changes in the constitution and canons.

A committee on finance was created by canon, consisting of three clergymen and three laymen, which is to receive and pass on the reports of treasurers and appropriations by resolutions at council, and shall recommend rates of assessment for diocesan expenses and apportionments for different mission boards.

The report showed that there should be a difference between the method used in raising funds for diocesan expenses and diocesan missions, the first to be assessed and the other apportioned, and explained that the funds are to be raised on the two bases of current expenses and number of communicants. This had been all worked out by the committee, and on the last afternoon of the council the amount apportioned to each parish for diocesan missions was announced, and received as a fair and equitable apportionment.

The apportionment for general missions will be handled in the same way.

The second important matter was the concurrence in an action of the diocese of Virginia in creating a "Layman's Movement Commission," to forward the work of the Layman's Missionary Movement.

The third important matter was the adoption of the Church pension system, which was ably presented by the Rev. F. C. Steinmetz of Norfolk, who as chairman of the committee on the Church Pension Fund read the report and presented the matter. A general discussion consumed the afternoon session.

A resolution was passed that a committee of five be appointed to study the needs of the old colonial churches of the diocese and preserve them as historical landmarks. This resolution was the result of an appeal made by the Rev. R. R. Phelps of Smithfield for

preservation of St. Luke's Church, Isle of Wight, built in 1632, and restored twenty-seven years ago.

The Rev. Myron Marshall of Norfolk read a very interesting report on the work of the Woman's Auxiliary of Southern Virginia since its organization twenty-five years ago in Norfolk. Mrs. John D. Letcher (then Miss Lullie Taylor) was elected its vice-president, and when the diocese was divided she was elected president of the southern branch, which office she has held efficiently and lovingly these twenty-five years. The first meeting was held in St. Paul's Church, Norfolk, with nine delegates present, representing six branches, and this fall it celebrates its twenty-fifth anniversary in the same church with ninety-three parish branches in this diocese alone, besides eighty-seven in the diocese of Virginia.

The Junior Auxiliary, under the loving guidance of Mrs. John J. Lloyd, its president for twenty years, has been fortunate in securing for its leader Mrs. Frank Darling of Hampton, whose recognized missionary enthusiasm and executive ability eminently fit her for this position.

The Little Helpers are still under the leadership of Miss Mary Garrett of Williamsburg, who successfully continues its beautiful work. Fourteen thousand dollars has been given this year for missions in money and boxes.

The Rev. E. P. Dandridge, president of the Sunday school commission of the diocese, reported that there was a greater interest manifested in this work than ever. Attention was called to the Summer Normal schools to be held in June in Norfolk and Bedford. On motion the commission was reelected for this year.

The officers of the diocese were reelected, and the deputies to the Synod of the Province of Washington were elected as follows: Clerical, Rev. Messrs. C. B. Bryan, D.D., A. C. Thomson, J. B. Dunn, D.D., D. W. Howard, D.D.; lay, Messrs. R. B. Tunstall, L. R. Watts, W. W. Old, Jr., C. S. Hutter.

The Rev. W. E. Rollins, professor at the Theological Seminary, reported for the board of trustees of that institution, stating that at present there were fifty students, that being the largest number enrolled since the Civil War. These students represent twenty-one dioceses and missionary districts. The seminary, though located in the diocese of Virginia, belongs to the dioceses of Virginia, Southern Virginia, and West Virginia.

On Wednesday, at noon, by resolution adopted the previous day, prayer was offered for the President of the United States, and for the peace of the world, after which the following telegram was sent to the President:

"The diocese of Southern Virginia of the Protestant Episcopal Church of the United States of America, in council assembled, set apart to-day the hour of noon for prayer and supplication to the God and Father of our Lord Jesus Christ, that at this time of the country's need He would guide, counsel, and help by His Holy Spirit the President of the United States and all those in authority."

A special committee appointed by the Bishop to stir up missionary interest in the diocese reported that since February 1st the committee had been active in sending men and literature wherever possible.

The council adjourned at 6 P. M. Thursday, the 27th, to meet next year in Trinity Church, Staunton.

OKLAHOMA

AT THE opening service on Tuesday night, May 25th, at the Church of the Ascension, Pawnee (Rev. John Caughey, rector), the Very Rev. W. O. Kinsolving was the preacher. On Wednesday, the Holy Communion was celebrated at nine o'clock by the Bishop, the Rev. H. H. Fay being epistoler, and the Rev.

A. B. Nicholas the gospeler. Bishop Brooke then delivered his annual address, which dealt chiefly with the affairs of the district. This service was followed by the organization and business of the convocation until the noon-tide prayers for missions. From one-thirty to three o'clock, the Woman's Auxiliary organized, heard reports, and made pledges; and at three o'clock the session of the convocation was resumed. Dr. Johnston, the superintendent of All Saints' Hospital in Eastern Oklahoma, made an earnest address, pleading for a larger interest on the part of our Church people in the work of the hospital as an institution of the Church. The report of Miss E. A. Roscoe, the house-mother of King Hall, the Church House for women at the University, was read, from which it appeared that when the building is wholly paid for this interesting work for students might be expected to earn a small surplus annually for the cause of religious education among the young people at the University. The preacher at the night service was the Rev. C. V. Kling of Tulsa, who brought an earnest and helpful message from Eastern Oklahoma.

Thursday, the Holy Communion was celebrated at seven o'clock by the Very Rev. W. O. Kinsolving, assisted by the Rev. F. W. Golden-Howes. Morning Prayer was said at nine, followed by the business of the convocation until the noon-tide prayers. The report of the committee on the state of the Church being read, the Bishop emphasized the importance of the Sunday schools, and urged the clergy to find ways to develop them to larger usefulness. At noon recess was taken. The Auxiliary reconvened at two o'clock. Dr. Johnston spoke again of the hospital at McAlester; and Miss Roscoe told the women of the needs of King Hall. The Rev. E. H. Eckel advocated the provincial organization of the Auxiliary. Accordingly, the Oklahoma branch instructed their delegates to favor such organization at the provincial synod in January. At four, the convocation resumed in brief session, and, after a resolution of thanks to the parish and people of Pawnee, adjourned. Evening Prayer was said at eight o'clock, when the Rev. Mr. Eckel preached an inspiring sermon, and the Bishop delivered the closing address. The committees and delegations are as follows:

The Council of Advice: Rev. A. B. Nicholas, Rev. V. C. Griffith, and Professor J. Watson.

Chancellor: Henry G. Snyder.

Treasurer: J. P. Shapard, Pawnee.

Delegates to the Provincial Synod: Very Rev. W. O. Kinsolving, Rev. Messrs. A. B. Nicholas, H. H. Fay, and V. C. Griffith; Messrs. Joseph Watson of Stillwater; F. B. Lillie of Guthrie; Clinton O. Bunn, and W. S. Gilbert of Oklahoma City.

SALINA

CONVOCATION met Tuesday evening, May 18th, in Christ Cathedral, Salina, and listened to the Bishop's address, which among other things dwelt on the haphazard system by which the Church organized missionary districts and then left the Bishop almost alone in carrying on their financial policy. The Bishop recommended a change whereby the Board of Missions should assume the full financial responsibility for all the work in the domestic field. The Bishop urged that whatever pension method might be adopted by the Church, full provision should be made for the missionary clergy, and that inasmuch as missionary Bishops were provided for against old age or disability, he felt that he could urge this without any imputation of self-interest, and with full understanding of their needs. Announcement was made that St. John's Military School would be reopened the coming fall, after a year of idleness. The preaching mission for next Advent was commended to all the clergy, who were urged to

enter into adequate plans for its prosecution.

Wednesday morning there was a choral celebration of the Holy Eucharist after which the convocation proceeded to business. The Ven. Thomas A. Sparks was made secretary. The name of the Ven. Floyd Keeler was added to the Council of Advice, and of the Ven. Thomas A. Sparks to the examining chaplains. Mr. A. B. Adamson of Beloit was elected treasurer. The Very Rev. George B. Kinkead, the Rev. Messrs. Cox, Kain, Avery, the Ven. Floyd Keeler, and Messrs. Hiller, Dyer, Adamson, Holladay, and Botsford were elected delegates to the Provincial Synod.

The convocation disapproved of the proposed Clergy Pension Fund, and also of the merging of the Clergy Relief Fund with it. It was resolved to have a social service commission, and the Bishop announced that he would announce its composition later. All clergy were directed to report annually to the register all changes made in parish registers, thus providing an accurate central bureau of statistics.

On Wednesday evening a missionary mass meeting was held at the Cathedral at which the address was made by the Rev. E. H. Eckel, the provincial secretary.

During Thursday, the Woman's Auxiliary was in session, beginning with a celebration of the Holy Eucharist, after which organization was effected, reports made, elections held, and routine business transacted.

Luncheon was served in the guild house and at the afternoon session addresses were made by the two Archdeacons. Also the clergy listened to papers prepared by three of their own number. In the evening there was a reception at the Bishop's House.

SOUTH DAKOTA

A CELEBRATION of the Holy Communion in Trinity Church, Watertown, at 7:30 A. M., on Saturday, May 29, 1915, opened the annual convocation. At 9:30 Morning Prayer was said followed by the annual address of the Bishop. After the Rev. Paul Roberts of Brookings had been elected secretary, routine business occupied the time of the convocation up till noon.

In the afternoon a joint session of the women workers and the convocation was held on matters of missionary interest. Reports were made by the general missionaries, the secretary of the Province, the missionary to the deaf mutes, the principals of the schools, and others.

Saturday afternoon Dr. Johnson held a conference in regard to the holding of parochial missions.

A resolution was passed calling attention to the need of additional episcopal supervision in the district, where the work among the Sioux Indians presents a difficult problem, and where there is a growing field of labor among white people. The belief was stated that it was legal for General Convention to provide for the consecration of Bishops Suffragan in missionary districts. The resolution went on to petition the General Convention to adopt a canon or canons necessary and to take steps thereunder for the election and consecration of a Bishop Suffragan for the work of the Church in South Dakota.

In the evening about one hundred attended the men's banquet, and listened to speeches by Judge Countryman of Watertown, the Rev. Dr. Ashley, Mr. A. F. Miligan of Aberdeen, the Rev. Philip Deloria of Standing Rock, the Rev. Dr. Rollit, the Rev. F. B. Barnett, and the Rev. Dr. Irving P. Johnson of Faribault.

After the early Eucharist and Morning Prayer in the Dacotah tongue, the balance of Monday was given over to the business of the district. The convocation elected the Rev. S. S. Mitchell of Watertown as editor of the *South Dakota Churchman*. The resolution endorsing the sliding scale pension system was laid on the table and a committee of five appointed to report to the next convocation.

UTAH

ELEVEN clergy and representatives from ten parishes and missions answered roll call at the eighth annual convocation, which met in St. Paul's Church, Salt Lake City, May 26th and 27th. Reports from the various institutions showed them to be in splendid condition and doing real service, each in its respective sphere.

The Rev. M. J. Hersey at the request of convocation outlined a plan for teaching the Ute Indians in the Uintah Basin the proper methods of cookery, dairying, bee-keeping, and small fruit farming. The mission at Randlett has perpetual right to twelve acres of land among the Indian allotments, which, with an additional twenty-five acres, could be used to teach dairying, poultry raising, etc. The cost of equipment would be about \$2,500, while returns from products would cover cost of maintenance. One day a week would be devoted to teaching, the Rev. M. J. Hersey and Mrs. Hersey volunteering for the task. The project received the approval of convoca-

tion and was referred to the district board of missions.

The board of religious education, through the Rev. W. F. Bulkley, has been issuing a series of articles on theological topics in ten of the weekly papers in the agricultural districts of the state. There appears to be a large field for this kind of work, and the papers are widely read. Convocation asked Mr. Bulkley to continue this work, and pledged him its full support.

In regard to the Church Pension Fund, the discussion clearly showed that the clergy were opposed to any system that gave a small pension to the man who felt a call to the missionary field of the West and a larger one to the man who has the field of stronger parishes to work for. The larger pension might be the cause of systematic position-seeking on the part of some.

The women workers were given a seat and vote in convocation. This includes those under appointment by the Bishop and regularly on the staff of missionaries.

The workers resident in Salt Lake City

have arranged a summer conference to be held at the Girls' Friendly Holiday House at Brighton, June 28th to July 3rd. The Holiday House is located in Upper Cottonwood Canyon about thirty miles from the city. The mornings of five days are to be spent in conferences on different subjects, and the afternoons and evenings given over to recreation.

The Bishop appointed the Rev. J. H. Den nis as a new member of the Council of Advice, succeeding the Rev. W. W. Reese.

The Rev. Hoyt E. Henriques was elected secretary of convocation, and J. B. Scholefield, Esq., treasurer.

Delegates to the Provincial Synod: Cleical, W. W. Fleetwood, H. E. Henriques, M. W. Rice, W. F. Bulkley; lay, Messrs. J. L. Yundt, J. A. Reeves, Hon. M. L. Ritchie. G. W. Parlow.

After the sessions of convocation were over, the members made a pilgrimage to Mt. Olivet cemetery, where prayers were said at the graveside of Bishop Leonard and others who labored for the Church in the district of Utah.

THE CHURCH AT WORK

A CHURCH FOR NANKING

THE WASHINGTON Cathedral committee in behalf of New China held a meeting recently in the home of Mrs. Duncan Phillips. The Bishop presided and made an address, and the Rev. Mr. Sherman of Hankow also made an address.

It was decided that the committee should work to secure funds for building the church and other mission buildings in Nanking. Soon after the meeting considerable sums of money were sent to the committee, and the building of the church, to cost \$7,500, is assured. It is believed that the committee can secure the funds necessary to complete the group of buildings planned for our Church in Nanking before very long.

COMMENCEMENT AT ST. STEPHEN'S COLLEGE

BISHOP ISRAEL will preach the commencement sermon in St. Stephen's College chapel on Sunday morning, June 13th. The Bishop of Bethlehelem will preach the baccalaureate sermon on the same day at five o'clock. Bishop McCormick will preach an anniversary sermon on Tuesday at 6 p.m. At noon on Wednesday will be commencement on the campus, and at 1:30 p.m., in Preston Hall, speeches will be made at the commencement luncheon.

This is the fifty-fifth year of St. Stephen's College, founded and fostered by Mr. and Mrs. John Bard, Mr. John Aspinwall, Chancellor Pruyn, and Bishop Horatio Potter, at Annandale, Dutchess county, N. Y.

No better object lesson can be sent out to the world from St. Stephen's than the obvious devotion of those who obtained there their foundation equipment, men of all walks of life, who have made an impression upon the working world.

Plans have already been drawn, and approved by the board of trustees, for the addition of academic and other facilities for the accommodation of a large number of additional students, and the improvement of the college buildings, as well as the enlargement of its Endowment Fund.

There is a magnificent library building which contains more than 20,000 volumes; also the reference library of the various departments of instruction. Among the founders of this college were Bishop Doane of Albany and Bishop Littlejohn of Long Island.

The first president of the college was Dr. George F. Seymour, afterwards Dean of the General Seminary in New York, and later Bishop of Springfield, Ill. He was succeeded by the learned Robert B. Fairbairn, who was the president for over forty years. The Rev. William C. Rodgers, president of the college, is a graduate of Cambridge University. There are, at this time, more than five hundred of St. Stephen's men who are priests in the Church.

AT THE SEABURY COMMENCEMENT

THE ANNUAL banquet of the Alumni Association of Seabury Divinity School was held on Monday evening, May 24th. The Rev.

Rev. Dr. Kramer, the warden of the school, gave a review of the year's work.

On commencement day, Tuesday, May 25th, there was a corporate celebration of the Holy Communion at 7 a.m. for the members of the Alumni Association. The annual business meeting of the association was convened at 9 o'clock. The roll call showed the largest attendance of many years. The following officers were elected: President, the Rev. Arthur Chard, Hastings, Minn.; vice-president, the Rev. L. G. Moultrie, Valley City, N. D.; secretary, the Rev. E. N. Schmuck, Minneapolis, Minn.; treasurer, the Rev. Charles Plummer, Lake City, Minn.; historiographer, the Rev. E. E. Lofstrom, Faribault.

The commencement exercises opened with



COMMENCEMENT GROUP AT SEABURY HALL

Sherman Coolidge of the class of 1884 was toastmaster. The following toasts were given: "The Class of 1905," by the Rev. R. S. Read; "The Class of 1910," by the Rev. Frank Zoubek; "The Class of 1915," by Mr. G. H. Swift. The Rt. Rev. S. C. Edsall, Bishop of Minnesota, spoke on "The Importance of an Able Ministry in Rural Work." The Rt. Rev. George Biller, D.D., Bishop of South Dakota, spoke on "The Church and the Indian." The

Morning Prayer in the oratory at 11 o'clock. This was followed by the commencement sermon, the preacher being the Rt. Rev. George Biller, D.D. The Bishop of Minnesota, president of the board of trustees, then conferred the diplomas and degrees.

The degree of Doctor of Divinity was conferred on the Rev. Charles Carter Rollet, '89, departmental secretary of the Sixth Province, and recommended to be conferred in June on

the Rev. Paul Matthews, Bishop of New Orleans, and Augustus Hammer of Trinity and returned to the Rev. William Milligan, the Rev. William Horton, Ward, the Rev. James S. Smith, and the Rev. Arthur W. Patton, the faculty members of St. John's, who attended to Philip Noyes and George Herbert Smith. The following prices were also arranged: Miss White's room from the May millinery business of 1914; Bishop Cotton's room from the Jones Bros. and Smith, 1915; and the 1915 of Whipple, Miss Mary, 1915; and the 1915 of 1915.

AN INNOVATION IN CHURCH CLUB HOUSES

THE NEW CHURCH CLUB, a building of 100,000 in the parish of St. John the Evangelist, St. Paul, was just opened its first fiscal year. The new building, with furnishings cost about \$110,000, was opened to the public June 1, 1914. There were doubts in some quarters as to having the Church undertake this kind of work. Some did not even see the need of it. The fact is that in that splendid residential district of St. Paul in which St. John's Church is located there was neither a Y. M. C. A. nor a Y. W. C. A., nor any other public building which could be used as a community center, and there was no place to provide for the recreational life of the young people. There was pressing need for something to be done which should provide social and recreational facilities for both sexes. When the matter was presented to the parishioners of St. John's they saw both the need and their parochial opportunity, and responded.

The building contains a gymnasium and swimming pool, together with other accessories of a well-equipped physical department. It has a beautiful auditorium seating 550 persons, with a good stage, dressing rooms and fire-proof moving picture booth. It has de-

partment, club, and other social rooms; and the dormitory rooms were of course vacant, there was no auditorium rental clientele, and no money. The building has now been open only eleven months, and yet the club has been self-supporting from the natural revenues of the building and the membership. The fees are the same as those charged by the Y. M. C. A. for approximately similar privileges. There has never been any campaign or organized solicitation for members, and yet at the close of the first year the club has a paid

membership of six hundred. Half of these members are in no way connected with the Church. The sex division of the membership is two-thirds males and one-third females. The club's dormitory has been full, with a long waiting list for months, and the auditorium has earned more than the budgeted estimate for the first year. Had a conventional parish house been built it would have placed a financial burden upon the parish for its upkeep.

Now at the same time it would have been impossible either to serve the community at large so well or to realize as great benefits directly for the Church.



AUDITORIUM, CHURCH CLUB, ST. PAUL

to humanity by various forms of social service—obedience to the sick, afflicted, and distressed. But it is certainly quite as important to seek to protect the sheep from getting lost and sick, as it is to seek to find them afterwards. Youth and vigor need the Church fully as much as do adults and invalids. It will require time and patience to re-establish the true relation between religion and human joy. Concrete means must be used. The Church Club is to be such an agency."

When the building was completed there were still doubts with reference to financing the operations of the club. But in this respect the year's experience has also been most satisfactory. At the time of opening the building, June 1st, there were as yet no members,

The management of the club consists of seven directors elected by the vestry. But since the property is owned and controlled by St. John's Church its privileges are open to the whole community upon two simple conditions, namely: Self-respect and respect for the rights of others. There is a very large sense in which this club is a pioneer. Prominent men from the East, clerical and lay, who attended the sessions of the Provincial Synod here last autumn, designated it and spoke with amazement at the breadth in concept, scope, and policy of this institution.

THE REV. JAMES DE QUINCEY DONEHOO

AFTER AN illness of several months the death of the Rev. James de Quincey Donehoo occurred on Saturday, May 29th, at 10:30 P. M., at the age of fifty years. Mr. Donehoo received the degree of B.A. in 1885 from Washington and Jefferson College and the degree of M.A. in 1903. He attended the Philadelphia Divinity School, and in 1889 was ordained deacon and priest by Bishop Whitehead. He acted as missionary at Tarentum and Freeport, Pa., for one year, and in 1890 took charge of St. Paul's Church, Marion, Ohio, where he served two years, after which he went to Marshall, Mo., taking charge of Trinity Church until 1902, and the following year he served at Grace Church, Monroe, La. From 1903 to 1909 he was rector of the Church of the Epiphany, Opelousas, La., and from 1909 to 1912 rector of Christ Church, Dallas, Tex. He served for sometime at St. Stephen's Church, Indianola, Miss., and at the time of his death was rector of the Church of the Holy Communion of Plaquemine, La. Mr. Donehoo was the author of *The Apocryphal and Legendary Life of Christ*, published by Macmillan Co., and also wrote many short stories for magazines.

The funeral services were held at Christ Church Cathedral, New Orleans, on Monday afternoon, conducted by the Bishop, assisted by six of the clergy. Interment was made in Metairie Cemetery. Mr. Donehoo is survived by his wife, two daughters, and one son.

GULF COAST CONFERENCE

THERE WILL be held from July 2nd to 9th at the Gulf Coast Military Academy, Gulfport, Miss., a conference and institute under the joint auspices of the boards of missions, religious education, and social service in cooperation with the Brotherhood of St. Andrew. It will be a house party of Churchmen and Churchwomen to learn methods of efficiency in parish and diocesan work. Among the leaders of the institute are the Rev. R. W. Patton, the Rev. William E. Gardner, Dr. Hubert Carlton, and Miss Grace Lindley.

The purpose is to gather together one hundred of the leaders of Church work in the dioceses of Mississippi, Louisiana, and Alabama, for instruction by competent leaders of the different boards. It is suggested that vestries, Sunday schools, Brotherhood chapters, Woman's Auxiliaries, and Juniors have a delegate present at this conference. The rates will be \$8 per week plus a fee of \$3.



THE CHURCH CLUB, ST. PAUL

partment, club, and other social rooms; and the third floor is devoted to men's dormitory rooms, which are rented to members. In addition it has all the essential features of a conventional parish house, with offices, guild rooms, etc.

It may interest Churchmen to know that this project was begun at the altar. It was a work of sheer faith. The ultimate purpose of the organization was to make all steps lead to font and altar. As a result it is not sur-

the dormitory rooms were of course vacant, there was no auditorium rental clientele, and no money. The building has now been open only eleven months, and yet the club has been self-supporting from the natural revenues of the building and the membership. The fees are the same as those charged by the Y. M. C. A. for approximately similar privileges. There has never been any campaign or organized solicitation for members, and yet at the close of the first year the club has a paid

CORNERSTONE LAID FOR MISSION TO COLORED PEOPLE

THE CORNERSTONE of the new church for St. Andrew's mission to the colored people of Cincinnati was laid by Bishop Vincent on the afternoon of Whitsunday, in spite of a pouring rain. There was a parade of uniformed orders preceding the ceremonies. Fully 1,500 persons were present at the prominent corner which is the site of this fine new building.

Bishop Vincent was accompanied by the Rev. E. H. Oxley, the minister in charge; the Rev. Frederick L. Flinchbaugh; the Rev. S. B. Purves; the Rev. Samuel Tyler; the Rev. Charles G. Reade; the Rev. Henry G. Raps; the Rev. George Heathcote Hills; Mr. A. G. Bookwalter, M.A., secretary of the Y. M. C. A.; Hon. Frederick L. Spiegel, mayor of the city; and many others.

Of the several addresses following the most notable was that of Bishop Vincent, calling attention to the fact that the Church had never divided, even when the country had been torn by civil strife, and had maintained a friendly attitude to people of all sections and of all races, evidencing the spirit of a true Catholicity.

The lot has cost \$15,000, and the church when completed will cost \$30,000 more. Of this a large proportion is still to be raised.

BISHOP HARDING'S CAR SMASHED IN COLLISION

THE BISHOP was severely shocked Friday evening, June 4th, as a result of a collision between his automobile and a car on the Rockville, Md., electric line near the episcopal residence. The car had just left the Cathedral grounds, Mount St. Albans, and had to cross the track which runs in front of the grounds. The chauffeur claimed the dense foliage prevented him from seeing the approaching north-bound car. Bishop Harding was on his way to confirm a class at St. Matthew's chapel, in the parish of Christ Church Navy Yard. The Bishop and his chauffeur were the only occupants of the automobile. That the chauffeur escaped instant death is believed due to the fact that he occupied a seat to the left of the car. The seat entirely collapsed, the top of the automobile was torn away, and the machine is totally wrecked. Fortunately the chauffeur had presence of mind to turn the car to the right just before it got upon the track, and it was carried along with the street car for thirty-five feet before it was stopped. The Bishop's hand was scratched and the side of his head was lit against the car, but he was not seriously hurt. He obtained another car from the National Cathedral School for Boys and went on to St. Matthew's chapel, where he had the Confirmation service and preached. The conductor and motorman in charge of the electric car were not injured, but the car was considerably damaged. The Bishop suffered from the nervous shock.

COMMENCEMENT AT ST. AUGUSTINE'S SCHOOL

THE ANNUAL commencement exercises of St. Augustine's School, Raleigh, N. C., closed on May 26th with an address by Bishop Darst, and the presentation of diplomas and benediction by Bishop Cheshire.

Thursday night, May 20th, a programme was rendered by the primary department. Friday night, at the contest in public speaking, a prize of ten dollars in gold was awarded by the Rev. M. A. Barber of Christ Church, Raleigh, to Henry Beard Delany, Jr., a son of the Archdeacon for colored work in the diocese.

On Sunday, May 23rd, the Rev. Josephus McDonald, a graduate of the school of the class of 1910, preached the baccalaureate ser-

mon. Mr. McDonald is now chaplain of the school, having been advanced to the priesthood on Sunday morning, May 9th, in the school chapel.

At the last daily evening service of the school, nineteen young men were admitted members of the Brotherhood of St. Andrew. Mr. Charles H. Boyer, head of the collegiate department, is director of the chapter of the school.

The anniversary of the literary societies was held on Monday night, and on Tuesday night the annual musical programme was rendered.

There were eight graduates in the normal department, and eight in the collegiate department; and there have been five hundred students in the school this year, coming from seven southern, one western, and six northern states, and from the Canal Zone and the British West Indies.

DEATH OF THE ARCHDEACON OF ERIE

STRICKEN WITH heart failure, Archdeacon Francis S. Taylor died shortly before 3 o'clock June 1st, at his home in Erie, Pa.

He died in the same house in which he was born sixty-six years ago. He received his early education in the public schools of that city. He was a graduate of Princeton College and the General Theological Seminary.

He was rector of churches in Mt. Vernon, N. Y.; Alton, Ill.; East St. Louis, Ill.; and Pittsburgh. Previous to returning to Erie three years ago he was Archdeacon of Indianapolis.

Aside from his duties as Archdeacon, Archdeacon Taylor was rector of churches at Waterford and Union City.

Surviving him are two daughters, Mrs. Raymond Van Dyke of New York and Mrs. John Aymar of Princeton, N. J.

Funeral services were held at the Cathedral of St. Paul, Friday morning, June 4th. There was a requiem celebration of the Holy Communion at 7:30 A. M., and the Burial Office was said at 10:30 A. M.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

THE FORTY-SECOND annual session of the National Conference of Charities and Correction was held in the city of Baltimore, Md., May 12th to 19th. Twenty-five years ago the seventeenth conference also met in Baltimore and on the one hundredth anniversary of the death of John Howard, prison reformer. In this quarter of a century, it was pointed out, more reforms in prison methods have been achieved than in any century previous. In point of attendance this present conference exceeded any that has been held, 2,450 persons having registered at headquarters. It was notable also for the number of prominent and representative leaders, both men and women, in all departments of social work, who were present and took part in the discussions, and for the number of unusually strong and valuable papers which were presented. A large number of prominent Churchmen and Churchwomen were present.

The conference itself consisted of nine committees or sections, each concerned with a distinct social or charitable problem. With allied conferences and association meetings, eleven halls were required to house its sessions. A number of subsidiary bodies also met in connection with the national conference. Mrs. John W. Glenn, president of the conference (who is the second woman ever to have held that office, Miss Jane Addams having been the first), in her impressive annual address on the subject, "A Prelude to Peace," delivered at the opening of the conference, and which gave the keynote to the whole conference, dwelt upon the peculiar obligations the war in Europe imposes upon

social workers: "First, we must realize that the will to make peace should make the competitive yield to the cooperative spirit. Second, we must see with greater clearness how we may help men to help themselves. Third, we must place the spiritual above the material."

Among the many notable papers read, the following aroused great interest and were considered of special value: "The Ethical Basis of the Family," James H. Tufts, Ph.D., Professor of Philosophy, University of Chicago; "The Enlargement of the Family Ideal," the Rev. Samuel M. Crothers, D.D. Cambridge, Mass.; report of committee entitled "A Community Plan in Children's Work," presented by C. C. Carstens, chairman; "Unemployment, Problems and Remedies," Henry R. Senger, Professor of Political Economy, Columbia University, New York; "Duties of a Hospital to the Public Health," William H. Welch, M.D., Johns Hopkins University, Baltimore; "The Social Case Worker in a Changing World," Miss Mary E. Richmond of the Russell Sage Foundation, New York; "The Policy of Granting State Subsidies to Private Charities," Robert D. Dripps, executive secretary Public Charities Association of Pennsylvania (this paper aroused a very warm debate); "Public Outdoor Relief in the United States," Jeffrey R. Brackett, Ph.D., member State Board of Charities of Massachusetts; "What Makes a Profession," Abraham Flexner, assistant secretary General Education Board, New York; "The Rural Schools and Recreation," W. K. Tate, George Peabody College for Teachers, Nashville, Tenn.; "Need and Practicability of Illness Insurance in the United States," J. P. Chamberlain, Columbia University, New York; "When Should We Attack the Prevention of Mental Defect and Mental Disease?" Adolph Meyer, M.D., Johns Hopkins University, Baltimore.

The central feature of the conference was the great meeting at the Academy of Music on Sunday afternoon, May 16th, with the conference sermon by the Rev. W. Russell Bowie, D.D., rector of St. Paul's Church, Richmond, Va., on the subject, "Half Life and Whole Life, an Interpretation of the End of Social Striving." It was a very strong and inspiring sermon, showing how "life is more than existence, more than pleasure, greater than material gain, greater than all things it lives on, plenty, comfort, or any ideal of society which is content with its economic adjustment." In all the larger churches of the city on this Sunday addresses were delivered in place of the usual sermon by prominent lay delegates of the conference. Dr. Edward S. Devine of New York was at the Church of St. Michael and All Angels, Dr. Richard C. Cabot of Boston at Emmanuel Church, Mr. John M. Glenn of New York at Christ Church, Mr. Jeffrey R. Brackett of Boston at Grace and St. Peter's Church, Mr. Eugene S. Lies of Chicago at the Ascension, Mr. Robert D. Dripps of Philadelphia at St. Andrew's.

Among the most interesting features of the conference were the exhibits of social facts and factors established at various points in the city. Probably the most ambitious of all was the Baltimore exhibit, which is called "An Adventure in Frankness," and is being shown at the Peabody Institute. Health and education are its dominant motives. It consists of six sections, devoted to infant mortality, medical inspection of school children, mental defectives, tuberculosis among negroes, team play at Locust Point, and the social survey. These subjects were presented by means of panels, photographs, silhouettes, color sketches, models, and other ingenious devices. Another exhibit was that of the charity organization department of the Russell Sage Foundation, one on public charities, one on tax reform, one urging the wider use of school buildings, another on social hygiene and infant mortality, another making "a

ghilberhood study," another on child labor Maryland.

The new president of the conference, elected on May 15th, is the Rev. Dr. Francis T. Gavisk, chancellor of the Roman diocese of Indianapolis, where the next meeting is to be held in 1916. Father Gavisk is the first Roman Catholic priest to hold the office in the history of the conference. He came to the conference as the representative of the Indiana State Board of Charities, of which he has been a member for about nine years, and has been actively interested in the charitable and reformatory work of his state. Other officers elected were the following: First vice-president, James F. Jackson, Cleveland, Ohio; second vice-president, James T. Gilmour, Toronto, Canada; third vice-president, Miss Minnie F. Low, Chicago; general secretary and treasurer, W. T. Cross.

SYNOD OF THE CHINESE CHURCH

Important Legislation Comes Before First Working Session

THE GENERAL SYNOD of the Chinese Church, which was organized three years ago, held its first working session on Wednesday, April 14th.

All the Bishops in active charge of dioceses in China were present, numbering, together with the Bishop of Hong-Kong, eleven. Only Bishop Scott, the former Bishop of North China, was absent. He is now the oldest of all the Bishops, and though he has resigned his diocese and has been succeeded by Bishop Norris, he has returned to Peking to do as much work as he can, but did not attend the Synod.

From the eleven dioceses, each of which is entitled to four clerical and four lay representatives in the house of delegates, there were present nearly forty clerical and more than thirty lay representatives. The "Lower House," therefore, consisted of more than seventy members. Of these fifty-six were Chinese, and only twenty-six foreign. Of the lay delegates, only three were foreigners. Of the Chinese laymen, one is a high official in the National Bank of China at Peking. One was a leading merchant in Hong-Kong. Others are substantial business men in other places. Four are physicians and several teachers.

The Synod assembled at St. John's University, in "Jessfield," in the suburbs of Shanghai, and was opened with a service of Holy Communion in the Pro-Cathedral there, at which the Bishop of Shanghai, who is now the senior Bishop of the Church in China, was celebrant. Immediately afterwards the House of Bishops and the House of Delegates met separately and organized, the House of Bishops electing Bishop Graves of Shanghai as its chairman and Bishop Norris of Peking as its secretary. The House of Delegates elected the Rev. Dr. Pott as chairman and the Rev. S. H. Littell as secretary.

In the sessions which followed daily, morning and afternoon, for eight days, business was transacted with a degree of effectiveness and despatch that would have done credit to any assembly of equal size in America or England; and this in spite of the fact that, while Mandarin Chinese was the official language of the Synod, yet every speech, motion, and report had to be translated or summarized by an interpreter. This is not because the missionaries do not understand Chinese, but because local dialects differ so far that Chinese cannot understand one another without interpretation, and often the most convenient medium of interpretation is English.

The first and most important work done was the organization of the whole Church in China as a missionary society. The General Synod is to be the board of missions, and the third day of every triennial session to be

devoted to the consideration of the missionary work, in joint session. To carry on the work, the Synod elects a board of management and a general secretary. The Rev. S. C. Hwang of the diocese of Hankow was elected general secretary, and the board of management was given authority to prepare an annual budget and apportionment, at the rate of an average of not less than twenty cents (Mexican) per annum for every baptized member in each diocese. As the number of baptized members throughout the eleven dioceses now numbers 34,756, the apportionment, theoretically, should amount to \$6,951.21 (Mexican). Later it was voted to authorize the board of management to take the steps necessary toward setting apart the Province of Shensi as a missionary diocese, with a Chinese Bishop supported in this way by the Chinese Church. Shensi is the province in which lies the ancient capital of China, Singan, to which the Empress Dowager fled in 1900. Here, too, the Nestorian missionaries did their great work and had a flourishing Christian Church far back in the eighth century.

The General Synod also appointed a standing committee on canons, and instructed them to communicate with the Church in England, America, and Canada, and prepare the canons necessary to regulate the consecration of Bishops in China, for the Chinese Church. Another committee was appointed to consider the establishment of a General Theological Seminary, or "Central Theological College," for the Church (Chung Hua Sheng Kung Hui). The committee has power to act and has already set to work in the matter of investigation.

A book of special services was reported by a committee which has been working on it for six years. The report was accepted, but the Lower House preferred to leave the authorization to the decision of each Bishop in his own diocese.

A standing committee on Prayer Book was appointed, to take general charge of all matters connected with the new tentative version of the Mandarin Prayer Book as well as the old Standard Wen-li version. The Mandarin version is recommended for use generally, but not commanded. It is a new version, in which the variations of the English and the American books are combined for use at discretion. The expectation is, however, that the Chinese Church will at some future day work out a book of its own.

A committee on Sunday school work, appointed three years ago, was continued, with authority to prepare and publish courses of lessons in Holy Scripture and in Church Doctrine.

The committee on Church literature, of which the Rev. A. A. Gilman has been secretary for the last three years, was continued, with authority to publish Church literature in Chinese.

The question of how to deal with polygamist heathen who have been led to believe in Christianity and wish to be baptized came up; and also whether marriage should ever be permitted, under any circumstances, between Church members and heathen; and whether women may vote in Church meetings, serve on vestries, or as members of Church councils. On the former two subjects the Synod deferred action till next session, as the matters were too large and complicated to be dealt with hurriedly, in this first working session. On the latter subject, the Synod decided to pass no law at present, either for or against the representation of women on vestries and councils, as it seemed not wise either to forbid the practice—which already exists in some congregations—or to seem to recommend the general adoption of it by passing a law allowing it, since there are many places in China which are certainly not yet ready for it.

The great religious service of the Synod—

apart from the Holy Communion, which was celebrated every morning both at the Pro-Cathedral and at Trinity Cathedral, in the city—was the service on Sunday morning, April 18th, the anniversary of the day on which the Synod was organized, three years ago. The service was at 10:30 A. M., at St. John's Pro-Cathedral. The Bishops were all in attendance, and sat in the sanctuary, the choir and officiating clergy in the choir, the delegates, clerical and lay, in the forward part of the nave. Students of St. John's University and of St. Mary's Hall, and visitors from outside occupied the rest of the nave. Morning Prayer was said, very reverently, dignifiedly and heartily, the canticles and hymns being very well sung, led by St. John's usual choir. The sermon was preached by Bishop Roots of Hankow on Eph. 4: 15. He gave first a summary in English, and then preached in Mandarin, showing that, according to St. Paul, the Church's life is marked by progress, and by diversity, yet kept in unity by "growing up in all things into Him who is the Head." An offering was taken, to go to the endowment of a Chinese Bishopric, and amounted to something between \$100 and \$200 (Mexican).

The Synod adjourned on Thursday, April 22nd, and was dismissed with a final service of Evensong, held in the Pro-Cathedral at 5:30 P. M.

MEMORIALS AND GIFTS

THROUGH THE generosity of Mrs. Sophie B. Castle, an aged communicant of Trinity parish, Wethersfield, Conn. (Rev. Henry Swinton Harte, rector), the present pipe organ is to be restored.

MR. JOSEPH B. DOYLE, a communicant at St. Paul's, Steubenville, has purchased and presented to the rural parish of St. James', Cross Creek, Ohio, a piece of land, for cemetery and glebe purposes, adjoining the church grounds.

THE BEAUTIFUL chapel of the Blessed Sacrament of St. John's Church, Newport, R. I. (Rev. Charles F. Beattie, rector), has just been completed from designs by Ralph Adams Cram. This chapel was given by Mrs. Sydney Webster as a memorial to her husband, and was dedicated Thursday, May 27th, at 3:30 P. M. by Bishop Perry.

ON SUNDAY, May 9th, a new memorial window given to Trinity Church, New Rochelle, was unveiled and dedicated by a special service conducted by the rector, the Rev. C. F. Canedy. This window is the gift of the Misses Thorne of Davenport Grange in memory of their brothers, Thomas Wood Thorne of the Loyal Legion, and Newberry Davenport Thorne.

ON WHITSUNDAY, at St. Mary's Church, Rockport, Mass., there was consecrated, and used for the first time, a handsome brass processional cross, given by Charles C. Tresnon, treasurer of the parish, in memory of his son, John Francis Tresnon; and a beautiful receiving alms basin of heavy brass, given by Mrs. A. G. Clerk, in loving memory of her son, William Graham Clerk.

AT TRINITY CHURCH, New Rochelle, N. Y., on May 23rd the rails given by the Girls' Friendly Society in memory of departed members were dedicated. There is a bronze rail for the steps at the west door of the church and an oak rail for the steps leading to the chancel. There is to be a tablet placed in the vestibule with the names of those in whose memory the rails were given.

WITH A beautiful and impressive service, Sunday morning, May 30th, a memorial window was dedicated in Trinity Church, Hartford, Conn., to the late Dr. G. Pierrepont Morgan. The window, which is at the west end of the church, is a gift of Mrs. Davis, in

memory of her husband, a former warden of Trinity Church, and of their children, Arthur Wendell Davis and Louis Pierrepont Davis.

A BEAUTIFUL memorial window was unveiled in the Church of the Holy Innocents, Baltimore, on the morning of Trinity Sunday. It was designed and placed by H. T. Gerhardt and is in memory of James Thomas Robier, who was a vestryman of the church for many years, and his wife. The Rev. Walter B. Stehl, rector of the church, spoke of the life and character of Mr. and Mrs. Robier, and of their useful work in the Church.

UPON the occasion of the Bishop's visitation to St. John's Church, Mount Morris, on the evening of Trinity Sunday, all other places of worship in the village were closed, so that the church was crowded with many outside of the regular parishioners. At this service Bishop Walker unveiled a handsome bronze to the memory of the Rev. Thomas L. Franklin, given by Mrs. H. M. Dayfoot of Mt. Morris. A brief eulogy of the life of the Rev. Mr. Franklin was given by the rector, the Rev. Percy Isherwood. On the tablet, which occupies a place at one side of the altar, is the following inscription: "In loving and grateful memory of the Reverend Thomas L. Franklin, 1820-1899. Rector of this parish 1853-1871, during which time this church and adjoining rectory were built."

ALBANY

R. H. NELSON, D.D., Bishop

United Choir Festival—Auxiliary Meeting

THE THIRD annual festival of the united choirs of St. John's Church, Johnstown, N. Y. (Rev. W. W. Ellsworth, rector), and St. Ann's Church, Amsterdam, N. Y. (Rev. Edw. T. Carroll, rector), was held in St. John's Church on Trinity Sunday at 7:30 P. M.

ON THURSDAY, April 29th, a notable meeting of the Woman's Auxiliary occurred at Trinity Church, Albany. Members of the neighboring parish branches had been invited to meet and hear the subject of "Christian Missions" presented by Mrs. Ruth Lites Brown, wife of the Rev. Francis T. Brown, rector of St. Andrew's Church, Yonkers, who was born in Foochow, China, the daughter of Rev. Nathan Lites, who accomplished a noble and fruitful life-work of evangelization in that region. After the close of the meeting those from out of town were entertained with refreshments in the parish room.

ATLANTA

C. K. NELSON, D.D., Bishop

Annual Sunday School Rally—Baccalaureate Sermon by Bishop Nelson—A New Parish

THE ANNUAL Sunday school rally of Atlanta and vicinity was held at the Cathedral on Whitsunday afternoon. The Bishop was present and he reviewed the schools on the subject of the Sunday school lessons of the past year. These lessons, coordinating the Church year, lectionary, and catechism, are based on the plan of the Rev. C. B. Wilmer, D.D., who is having the hearty coöperation of the clergy in "trying them out" this year, previous to publication. The answers of the children showed surprisingly valuable results of the course. The children's Sunday school Easter offerings were reported to be over \$1,000.

THE SPRING meeting of the Atlanta Sunday school institute was held at the Church of the Epiphany (Rev. Russell K. Smith, rector), with an afternoon and evening session, and supper on the lawn of the rectory. About eighty Churchmen and women were in attendance, and full discussion followed most of the papers and addresses. The Rev. R. E. Gribben, assistant rector of St. Luke's, spoke on

missions in the Sunday school. Misses Elva McKey of All Saints' and Cleveland Zahner of St. Luke's gave practical teaching of "The Giving of the Covenant," and the Rev. John R. Atkinson, Dean of the Cathedral, told of "The Teacher as a Story Teller." At the evening session the Rev. Dr. Wilmer of St. Luke's discussed the teacher training class; Mr. C. L. Fox, former instructor in the Syrian Protestant College at Beirut, told of personal observations in the Holy Land; and Mr. D. W. Sims, secretary of the Georgia State Sunday School Association, took charge of the question box. It was resolved to send a committee to visit the various Sunday schools in Atlanta and report methods they wished to commend.

THE BACCALAUREATE sermon at Woodberry School for Girls was preached by Bishop C. K. Nelson at the Cathedral on Whitsunday, followed by the celebration of the Holy Communion.

ST. JAMES' CHURCH, Macon, is a new parish that has been organized, fully equipped, and officered, within the present year. It came into the council, assuming all the assessments and other financial obligations of a vigorous church. It is erected in the beautiful new residence section of Macon.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Parish Anniversaries—Whitsunday and the Emergency Fund

TWO PROMINENT parishes have recently observed anniversaries, the Pro-Cathedral of the Nativity, South Bethlehem (Very Rev. Frederick W. Beekman, Dean), celebrating its fiftieth, and St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), celebrating its eightieth anniversary. Both parishes have furnished Bishops for the Church, the late Bishop Coleman having been rector of St. Mark's, and Bishop Whitehead of Pittsburgh and Bishop Nelson of Atlanta having been rectors of the Church of the Nativity. Each of these parishes had the satisfaction of seeing a daughter-parish as well as several present chapels unite with it in its observance, Trinity Church, Bethlehem (Rev. Robert Johnston, rector), having sprung from the Church of the Nativity, and St. John's Church, East Mauch Chunk (Rev. H. E. A. Durell, rector), having grown from St. Mark's. The Rt. Rev. Cortlandt Whitehead preached the Sunday morning sermon at the Pro-Cathedral, and the Rt. Rev. C. Kinloch Nelson preached the Sunday evening sermon.

SUNDAY MORNING, May 16th, Bishop Whitehead was the preacher at St. Mark's Church, Mauch Chunk, and the Ven. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, preached the evening sermon. Except for the early celebration, St. John's united with St. Mark's for the day. A feature of St. Mark's Church anniversary was a reunion of many of the 250 former members of the vested choir on Saturday evening, with a recital by Mr. Harry L. Pobst, organist. The Rev. Benjamin Fish Thompson, rector of Christ Church, Dover, Del., who was advanced to the priesthood at St. Mark's and was the first choirmaster, while the Rev. Marcus Alden Tolman was rector, was present. It was the thirtieth anniversary of the vested choir. All the clergy of the diocese were invited to both these anniversary observances, and many were present.

WHITSUNDAY was observed throughout the diocese by special efforts in behalf of the Emergency Fund for General Missions. Bishop Talbot having asked for a whirlwind campaign and every-member canvass for that afternoon and evening. The offering at Christ Church, Reading (Rev. Frederick Alexander

MacMillen, rector), amounted to \$662.75, and enabled the parish to exceed its apportionment by \$450. Counting its contributions to the Bishop's Church Extension Fund, Christ Church has given \$2,100 to the mission work of the diocese this year.

CALIFORNIA

WM. F. NICOLS, D.D., Bishop

Woman's Auxiliary Meeting

THE ANNUAL meeting of the Woman's Auxiliary was held in Grace Cathedral, San Francisco, on Thursday, May 27th. The Bishop celebrated the Holy Communion, the service beginning at 10:30 A. M., being assisted by the Dean of the Cathedral, the Very Rev. J. Wilmer Gresham, and the Rev. W. E. Hayes, canon precentor. The sermon was by Archdeacon Emery. As the Archdeacon had but recently returned from a meeting of the General Board of Missions, his message was a strong appeal in behalf of the Emergency Fund. A large number of Auxiliary women received the Sacrament. After luncheon, which was served in the diocesan house, there was held a largely attended officers' conference. The afternoon session was opened by the Bishop with prayer, after which the president, Mrs. Lewis Findley Montague, gave a word of welcome to the meeting, which brought to a close the thirty-fifth year of the California branch. Among the various reports was that of Mrs. Lloyd Robbins, chairman of the hospitality committee, who stated that twenty missionaries and two sisters had been greeted and shown attention as they stopped in San Francisco on their way to their various fields of labor. Miss Marshall, who has successfully started the first Girls' Friendly Society Lodge, made an address. Miss Louise Brigham, who has an exhibit in the P. P. I. E. of her boxwood furniture, made an address explaining her work. Bishop Funsten told of problems in the missionary district of Idaho. The Rev. George Renison, missionary in Alaska, was present and gave some account of conditions in the missionary fields of that vast region. Mrs. Montague offered the prayer for the Emergency Fund, and the offering was taken and devoted to that fund. After some closing remarks by the Bishop, a hymn was sung, and the meeting closed with the Episcopal Benediction.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Sunday School Convention

THE ANNUAL Sunday school convention was held in Calvary Church, Utica, N. Y., May 24th. The canon law of the diocese requires that this convention shall be held the day before the diocesan convention, and in the same city. The meeting was a large one, and reports showed progress. The Utica clergy provided accommodations for one lay delegate from each Sunday school in the diocese. The Rev. Charles H. Boynton, Ph.D., of the General Theological Seminary, held a class session for the teachers. In the afternoon he spoke on "The Importance of Religious Pedagogy to the Teacher." The correspondence course of the G. B. R. E. was suggested as helpful to teachers, and in the evening, with the use of the blackboard, he gave a suggestive address on "How to Prepare the Lesson." Committees were appointed to take under consideration proper registration of Sunday school children, diocesan Sunday school examinations with awards at the annual convention, diocesan certificates and diplomas, annual exhibit of model work, maps, etc. A map of the diocese has been made, the purpose being to show where institutes have been held and what schools have graded curriculums and teacher training classes.

CONNECTICUT

B. BREWSTER, D.D., Bishop

Anniversary Celebration of Church Home—Clergyman's Daughter Married

THE FOURTEENTH annual birthday party of the Church Home, Hartford, was held on the afternoon of May 26th, with a good attendance. In accordance with the time-honored custom, the guests brought contributions equivalent to their ages, the usual merriment following the procedure.

MISS EDNA LOUISE HARTE, only daughter of the rector of Trinity Church, Wethersfield, the Rev. Henry Swinton Harte, was married to Mr. William Case Anderson of Boston, Mass., in Trinity Church, on Tuesday evening, June 1st.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Woman's Auxiliary Holds Annual Service

THE ANNUAL meeting of the Woman's Auxiliary was held in Christ Church, Christiana Hundred, on May 27th. The attendance was the largest in years. The reports for the year showed exceptionally good work. The Bishop celebrated the Holy Communion, assisted by the rector of the parish, the Rev. W. H. Laird, and by the Rev. R. W. Trapnell and the Rev. A. E. Clattenberg. In his annual address the Bishop urged the importance of contributions toward the general funds of the Board of Missions, and made appropriate comment on the work of two officers who have recently died, Mrs. William C. Lodge and Miss Mary Lafferty. An inspiring address on work in the Philippines was made by Miss Anne MacIlvaine of Trenton, N. J.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Baccalaureate—An Efficient Guild—New Rectory—Annual Meeting of Auxiliary

THE ANNUAL baccalaureate service of the State Normal School at Moorhead was held the evening of Trinity Sunday in St. John's Church. The Rev. J. A. Schaad of the Church of St. John the Evangelist, St. Paul, gave the sermon. Other parts of the service were taken by Dean Dowling of Fargo, and the rector of the parish, the Rev. W. H. Ward. Over five hundred were present.

THE ALTAR GUILD at Virginia (Rev. H. J. Wolner, in charge), deserves mention. It is composed of ten young ladies who raised the sum of \$900 for parochial work from January 1st to June 1st.

A RECTORY has been completed at Wadena, by the Rev. E. S. Murphy, which is said to be the finest and most complete rectory in the diocese. It is in Gothic style built of matched rough stone, two stories with seven rooms and bath, finished in fumed oak on the interior and hard wood floors. It has a full basement, and cost \$5,000.

THE REV. J. JOHNSTON has been transferred to take charge of the Missions of Warroad, Williams, and Beaudette, with residence at the latter place.

A NEW mission has been opened at Floodwood by the Rev. James G. Ward of Cloquet. Reports indicate it to be a very promising field.

TRINITY CATHEDRAL was the scene of the nineteenth annual meeting of the Woman's Auxiliary of the diocese, sessions being held on the 2nd and 3rd of June. The following officers were among those nominated, and appointed by the Bishop: President, Mrs. J. D. Morrison; vice-president, Mrs. W. E. Jones; extension secretary, Mrs. W. H. Gemmell; recording secretary, Mrs. W. A. Fleming; corresponding secretary and treasurer, Mrs. A. H. Brocklehurst; United Offering treas-

urer, Mrs. W. E. A. Le Quesne. The president in her address gave a report of the work done by her during the past year, spoke of the success of the missionary pageant, *Daybreak in the West*, given by five of the Duluth branches in February; and urged that the whole Auxiliary should work for unity in method and in study. At the last annual meeting a pennant was promised to the branch of Juniors sending to the president before May 30th the best essay on Alaska and the missionary work there, with a missionary map. The Juniors met with the Woman's Auxiliary on June 2nd and the pennant was awarded to St. Paul's branch, Duluth, the essay and map being the work of Miss Alison McLean. The subject for the coming year is announced to be "The Diocese of Duluth," and the pennant will be passed on to the branch winning it. Thursday evening, June 3rd, Bishop and Mrs. Morrison gave a reception to all the delegates and the Church people of Duluth.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Changes in Trinity Parish, Bloomington—Clericus Meets—Churchman Honored

THE OLD building of Trinity Church, Bloomington (Rev. Wm. Burrows, vicar) has been remodeled. The first floor is now occupied as the rectory, and the second floor will be used by the guilds and Sunday school.

THE EMBER meeting of the Indianapolis Clericus was held in St. Paul's Church, May 28th. Dr. Brown was celebrant at 7:30 A.M. After breakfast at the Y. M. C. A. three quiet hours were observed. The Rev. George Burbank of St. George's gave three addresses, on "The Pastor," "The Preacher," "The Priest."

ARCHDEACON WILLIAM R. PLUMMER of Bloomington, Ind., has been appointed by the Panama-Pacific Exposition Commission a member of the Indiana Governor's party, and will officiate at the observance of Indiana Day. The Archdeacon will be accompanied by Mrs. Plummer, and on their return will make their home in Evansville, Ind.

THE BISHOP OF MICHIGAN will be the preacher at Trinity Church, Bloomington, on the morning of the Third Sunday after Trinity, and in the evening he will preach the baccalaureate sermon at the University of Indiana.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Out-of-Town Meeting of Woman's Auxiliary

THE ANNUAL out-of-town meeting of the Woman's Auxiliary was held in St. John's Church, Far Rockaway, on Thursday, May 27th, beginning with a celebration of the Holy Communion at 11 o'clock, at which the rector, the Rev. W. A. Sparks, was the celebrant, assisted by the Rev. Wm. P. Kemper of Trinity Church, Hewlett, the Rev. Geo. E. Talmage of Christ Church, Oyster Bay, and the Rev. R. D. Pope of St. Andrew's, Westbury. The rector preached the sermon. The offering was for the Emergency Fund, and amounted to \$1,050. Addresses were made by Mrs. Pancoast of Philadelphia, the Bishop of Cuba, and the Rev. A. M. Sherman of China.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeaconry Meetings—Twenty-five Years in the Ministry—Old Custom Revived—New Parish Hall

THE SPRING session of the archdeaconry of Cumberland was held at St. George's Church, Mt. Savage, Allegany county, on May 26th, 27th, and 28th. All of the clerical members but one, and seven lay delegates,

were present. The session opened with Evening Prayer on Wednesday, May 26th, with addresses on "Some Aspects of the Church's Work"—(a) "In Social Service," by the Rev. W. R. B. Turner of Adamstown, and (b) "In Religious Education," by the Rev. Wm. Cleveland Hicks of Cumberland. On Thursday, at 9:30 A.M., the Holy Communion was administered, Archdeacon Hooff being the celebrant, and the archdeaconry sermon was preached by the Rev. J. Luther Martin of Frostburg. At 11 A.M. and after luncheon at 2:30 P.M. business sessions were held, Bishop Murray presiding. After Evening Prayer, stimulating addresses were made on "Some Aspects of the Church's Work in Evangelization"—(1) "Viewed from the standpoint of the Third Province," by the Rev. Dr. G. C. F. Bratenahl, and (2) "Viewed from the standpoint of the Layman," by Mr. George C. Thomas of Baltimore. On Friday, after Morning Prayer at 9:30, the Rev. S. Hilton Orrick of Hagerstown read a very interesting essay on "The Present Day Evangelism compared with the Evangelical Revival of the Eighteenth Century," which was followed by a general discussion.

THE THIRTY-FIFTH semi-annual meeting of the archdeaconry of Towson was held at the chapel of the Nativity, Cedarcroft, Baltimore county, on Wednesday, June 2nd. In spite of the very severe rain storm, some twenty clerical and ten lay delegates were present. After Morning Prayer at 11 o'clock the archdeaconry sermon was preached by the Rev. Dr. Theodore C. Foote of Roland Park, on the subject: "The Ministry to Children as regards their Church Training." This was afterwards discussed by the Bishop and clergy at the luncheon. There was a business session at 3 P.M., Bishop Murray presiding, at which reports of progress were made by those clergy who receive missionary appropriations. Following this, a very interesting address on "The Cathedral Organization" was delivered by the Rev. Edwin B. Niver, D.D., rector of Christ Church, Baltimore, and a member of the board of trustees of the Cathedral Foundation.

THE REV. DAVID P. ALLISON, assistant minister of the Church of St. Michael and All Angels, Baltimore, celebrated on Trinity Sunday the twenty-fifth anniversary of his ordination to the priesthood, having been ordained in St. Luke's Cathedral, Halifax, N. S., on Trinity Sunday, 1890. He has been connected with St. Michael's Church for the past twenty years. He was the celebrant at the early service of the Holy Communion, when a large number of the congregation were present, who, after congratulating him, presented him with a purse containing twenty-five gold pieces. He preached at the 11 o'clock service, reviewing his work in the parish under three rectors, Dr. C. Earnest Smith, Dr. (now Bishop) J. G. Murray, and Dr. Charles Fiske, the present rector. Dr. Fiske spoke briefly of Mr. Allison's faithful work in the parish, and read a letter of congratulation and appreciation from his former rectors.

AT ST. LUKE'S CHURCH, Baltimore (Rev. E. Dering Evans, rector), upon the occasion of the Bishop's last visitation, the old English custom of having a sponsor appear at the altar rail with each candidate for confirmation was revived. It is said that this ancient practice will be adopted in some other parishes of the diocese.

THE NEW parish hall, built as an addition to St. Paul's Church, Sharpsburg, Washington county (Rev. C. E. Shaw, rector), has just been completed. While not large, it is a handsome addition to the church property and will serve many useful purposes in that historic town and growing congregation.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Fiftieth Anniversary Celebration

TRINITY CHURCH, Fort Wayne, celebrated the fiftieth anniversary of the laying of the cornerstone of its present building on Trinity Sunday. The Bishop was the celebrant at the early Eucharist and preached the anniversary sermon at the later service. Before the second service the rector of the parish presented a class of thirty-one for Confirmation. Fourteen of this number were from religious bodies without the Church. In the evening, after a short Evensong, the choir of the parish sang the sacred cantata, "The Holy City." A reception to the Bishop on Monday evening brought the parish together in a social gathering and was of a reminiscent nature. The cornerstone of the church was laid by Bishop Kemper in 1865. It contains a copy of the Bible, Prayer Book, and the newspaper of the day containing the particulars of the assassination of President Lincoln. In the last fifty years of parish history there have been but five rectors. The Rev. E. W. Averill has been in charge of the parish during the last eleven years.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Committee Reports on Clergy Pension Fund

THE COMMITTEE appointed by the Bishop (Rev. C. B. Crawford, chairman) to consider the legislation of the last General Convention concerning pensions for the clergy and their dependents, unanimously voted in favor of the system and so reported to the diocesan convention.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Auxiliary Meets in St. Louis

THE ANNUAL MEETING of the Woman's Auxiliary was held at St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, rector), Friday, May 28th. The meeting opened with the Holy Communion, celebrated by Bishop Tuttle, followed by a business meeting with the reading of reports and the election of officers. The treasurer reported the total contributions in cash and boxes, including the Junior Auxiliary, to be \$9,598.85. After luncheon Bishop Johnson spoke of his rural work and the Rev. Mr. Wise asked that the Auxiliary take over the teaching of missions in the Sunday schools. It was afterward voted to instruct their delegate to recommend a very simple organization for the Provincial Woman's Auxiliary, suggesting that the organization have only one officer, a secretary.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Choir Festival—Sunday School Conference

THE FESTIVAL of the choir guild of the diocese was held in St. Paul's Church, Concord, on the octave of the Ascension.

A DIOCESAN Sunday school conference was held at Trinity Church, Tilton, Thursday and Friday, May 27th and May 28th. The principal speaker was Miss Frances H. Withers of New York, who spoke Thursday afternoon on Christian Nurture as it is provided for in the Standard Curriculum of the General Board of Religious Education. On Friday morning Miss Withers gave another address. At the Thursday evening service, addresses were made on aspects of Sunday school work in New Hampshire, by the Rev. George R. Hazard of Grace Church, Manchester, and the Rev. John A. Chapin of St. Thomas' Church, Dover.

BISHOP PARKER is to preach the baccalaureate sermon at Dartmouth College.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Society of the Transfiguration

THE SOCIETY OF THE TRANSFIGURATION, a diocesan organization of priests, was the guest of Bishop Matthews in the see house, Trenton, on Thursday of Ember Week. The Holy Communion was administered by the Bishop at 7:30, followed by breakfast with reading. At 9 o'clock Matins was said with the first instruction by the Bishop on the subject, "The Use of the Prayer Book in the Devotional Life of Priest and People." Other instructions were: 11 o'clock instruction, "The Priest and the Catholic Church," "Missions," etc., by Archdeacon R. Bowden Shepherd; 12 o'clock, "Intercessions with Instructions," "The Priest in His Study," by the Rev. Clarence S. Wood; 1 o'clock luncheon with reading; 2 o'clock, "The Priest in His Town," the Rev. R. W. Elliott; 3 o'clock, "The Priest in His Parish as Teacher and Pastor"; 4 o'clock, Evensong.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.Woman's Auxiliary—Bishop's Change of Residence
—New Building for St. Andrew's Mission—
Sunday School

NEARLY SIX HUNDRED women attended the annual convention of the Woman's Auxiliary of the diocese, at St. Paul's Church, Cleveland, May 20th. Following the celebration of the Holy Eucharist, at which about five hundred received, Bishop Leonard and Bishop Du Moulin each made a brief address, both speaking in terms of gratitude for the work that is being done by the women. Later in the day, Mrs. W. A. Leonard, honorary president, addressed the convention. The guest and chief speaker of the day was Mrs. Charles R. Pancoast of Philadelphia. The total offerings in cash and missionary boxes for the year were \$20,127. In addition to the appropriations for various diocesan purposes, pledges were made for St. Luke's Hospital, Tokio, for the Bishops of Alaska, the Philippines, and Oklahoma; for Bishop Hare's Scholarship; St. Elizabeth's School, South Dakota; for Bishop Bedell and Julia Bedell Scholarships in China, for the support of a woman missionary in China, and for St. Paul's mission, Glen Alpin, district of Asheville. The Bishop announced appointment of officers for the ensuing year: Mrs. W. A. Leonard, honorary president; Mrs. H. P. Knapp, president; Mrs. J. B. Savage, secretary, and Mrs. Cyrus S. Bates, treasurer. The next annual convention will be held in Trinity Cathedral.

BISHOP LEONARD, accompanied by Mrs. Leonard, has gone into temporary residence at Kokosing, Gambier, for June lectures at Bexley Hall, examination of candidates for holy orders, their ordination on Sunday, June 13th, commencement at Kenyon College and the Gambier summer school.

THE PROPERTY of St. Andrew's mission, colored, Cleveland (Rev. B. W. Paxton, rector), was sold a year ago with view to a more favorable location and better buildings. Bishop Leonard announced that he desired \$30,000 for this work, and at a recent meeting of Churchmen, at which the Bishop presided and made a statement of requirements, more than \$16,000 was secured, with prospects that the entire amount will be raised by the time it is needed. Under the terms of the sale of the old property, it was occupied until the first of June this year, and on Tuesday evening, June 2nd, in a form of services ordered by Bishop Leonard, the church building was secularized, Archdeacon Abbott officiating for the Bishop, and immediately thereafter the altar was divested and all other sacred furnishings removed. In the meantime the new site with buildings on it avail-

able for rectory and temporary chapel purposes has been selected, and plans for the new church are in preparation.

ONE of the good results growing out of the regional system as planned by Bishop Du Moulin is that through its organizations it reaches out to the more remote parts of the diocese. There was held at the rural parish of Trinity, Lyme, the Rev. Thomas Jenkins, chairman of the region, presiding, on Sunday, May 29th, a Sunday school institute, one hundred persons being in attendance. Addresses were made on practical Sunday school subjects by the Rev. Roy J. Riblet, the Rev. Edmund G. Mapes, and Mr. Roland Frye. An institute was organized and a board of efficient officers appointed to carry it on.

OREGON

W. T. SUMNER, D.D., Bishop

Service Memorial to Bishop Scadding—Commencement at St. Helen's Hall

A MEMORIAL service for the late Bishop Scadding was held at St. Stephen's Pro-Cathedral, Portland, the morning of Thursday, May 27th, the first anniversary of his death. A requiem Eucharist was celebrated by Bishop Sumner, assisted by the Ven. H. D. Chambers and the Rev. J. E. H. Simpson. The service was beautiful and most impressive, and among the clergy and laity assembled many affectionate tributes were paid to the memory of Oregon's late Bishop, beloved by his people to whom, as Bishop Sumner said in his convention address, he was a father in God indeed.

THE LIBRARY of the late Bishop Scadding has been presented to the Percival Memorial Library, diocesan institution, by Mrs. Scadding.

THE FORTY-SIXTH annual commencement of St. Helen's Hall, Portland, will be at the Pro-Cathedral, Monday, June 14th, at 8 o'clock.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Choir Festival—St. Mary's Orphanage—Anniversaries

THE CHOIRS of St. John's Church, Providence (Rev. J. F. Scott, rector), and the Church of the Transfiguration, Edgewood (Rev. Levi B. Edwards, rector), held a combined festival on the evening of Whitsunday at St. John's with a large congregation present, the rector making the address. The music was of a high order and well rendered with soloists from the choirs of both churches. The programme was repeated at the Church of the Transfiguration, Edgewood, on the evening of Trinity Sunday.

ST. MARY'S ORPHANAGE, East Providence, held its annual corporation meeting at the parish house of the Church of the Messiah, Providence (Rev. Frederick I. Collins, rector), on the afternoon of Monday, May 24th. Bishop Perry presided and reports were read from the various committees. The year just closed was found to have been the best financially of any year in its history. Steps were taken to increase the endowment fund another \$50,000, the campaign to start in the fall. The present endowment is about \$89,000 but the income is not sufficient.

THE RHODE ISLAND branch of the Woman's Auxiliary held its annual meeting at St. James' Church, Providence (Rev. Charles W. Forster, rector), on Whitsun Tuesday, beginning with a celebration of the Holy Communion at 10:30 A.M. Bishop Perry was celebrant, assisted by the rector. About three hundred women were present, and the speakers were the Rev. C. D. Betticher of Alaska and Dr. Wm. C. Sturges of Boston, who were introduced by the Bishop, who also called

attention to the Emergency Fund for missions, stating that he hoped Rhode Island would send at least \$7,500. The Rev. Mr. Forster welcomed the Auxiliary to St. James' Church for their annual meeting, and at the afternoon session reports were read and the treasurer gave the receipts for the year as \$2,034.04, all but \$8 of which had been expended in the work.

TRINITY CHURCH, Bristol (Rev. Charles E. McCoy, rector), celebrated its fortieth anniversary on Whitsunday. At the mid-day service the sermon was preached by the Rev. Lucius Waterman, D.D., of Hanover, N. H., who held the first services of the parish forty years ago. A general reception was held in the parish house on Monday evening, attended by the Bishop, the rector of the old mother parish of St. Michael's, and many prominent laymen of the town and state.

ST. AUGUSTINE'S GUILD of St. Stephen's Church, Providence (Rev. George McClellan Fiske, D.D., rector), celebrated its thirtieth anniversary on Whitsunday with a special service in the evening. The Very Rev. Dean Robbins of the General Seminary, New York, was the preacher.

THE BISHOP formally instituted the Rev. William Smith as rector of St. Philip's Church, Crompton, on the evening of May 26th. A large congregation witnessed the ceremony. Bishop Perry was assisted by the Rev. Frederic W. Sanford of Harris, the Rev. R. H. Woffenden of Apponaug, and the Rev. A. H. Harrington of Pontiac. The Bishop preached the sermon. The service was followed by a general reception and entertainment in the guild hall.

EMMANUEL CHURCH, Manville (Rev. Eric F. Toll, rector), celebrated the eightieth anniversary of its foundation on Thursday, June 3rd. The service began at 7 P. M. and many visiting clergymen participated, several of whom were former rectors. Among them were the Rev. Herman Lilienthal of Astoria, N. Y., the Rev. Albert Crabtree of Boston, the Rev. Frederick Steenstra of Wollaston, Mass., and the Rev. Francis S. Brown of Yonkers, N. Y. Of the clergy there were present and vested the Rev. Charles A. Danfeld of Woonsocket, the Rev. William Pressey of Ashton, and Bishop Perry. The service was most inspiring, a vested mixed choir assisting for the first time. The former rectors present made remarks, congratulating the parish. The small parish rooms were wholly inadequate for the reception which followed the service, but all put up with the inconvenience in the pleasure of welcoming the former rectors on this happy occasion. On Sunday, June 6th, the celebration was concluded with an anniversary service and celebration of the Holy Communion, at which the Rev. Herman Lilienthal was the preacher. The church has recently undergone a complete renovation in anticipation of this anniversary and a new altar and choir seats have been installed.

THE ANNUAL meeting of the St. Andrew's League on Memorial Day, at the St. Andrew's Industrial School in Barrington, was held in the gymnasium at 11 A. M., at which the gifts for the school were presented and Mr. Arthur A. Thomas was reelected president. The general meeting for the public was held in the same place at 12:15, presided over by Bishop Perry, who also made the principal address. He referred to the fact that it was his fifth Memorial Day at St. Andrew's School, and to this year as one of great importance, it being the fiftieth since the close of the Civil War, and that we are to consider on what security the nation has rested during that time. The country rests and depends upon the manhood we raise in this country and great struggles have been decided by the ideals inculcated in times of peace. The future is determined by what we are doing for the boys and young

men now. "This school," he said, "is rendering a service to the nation." The Bishop called the warden, the Rev. William M. Chapin, the soul of the school and gave way to him to distribute the prizes. The prizes were first, the Webb Memorial Prize for the best farmer, given each year in memory of the Rev. Samuel H. Webb, for many years the secretary of the diocese, and a great friend of the school, by his daughter; second, the Encouragement Prize for general improvement; third, the Carpentry Prize; fourth, the Vice-Warden's Prize for excellence in the printing department; fifth, the "Gentleman's Prize," consisting of a baseball and a Prayer Book, for it is considered at the school that a true gentleman will naturally love sport and also love to pray; sixth, the Matron's Prize for the lower school boys, which took the form of a gift of a brass vase to be placed under the bronze memorial of the late Bishop McVickar in the Bishop McVickar Hall; seventh, the Memorial Prize for the boy standing at the head of the school and about to leave, Arthur Irwin Brown. A pleasant feature of the day was the opening and dedicating of a small building on the grounds as a chapel or House of Prayer in memory of John Henry Bailey, a boy in Cranston, R. I., who had looked forward to entering the school but had been killed in an accident before his desire was accomplished. The furnishings, altar, etc., are given by the boy's mother. The little house will be always open for the boys to go in at any time for private prayer.

THE EIGHTH annual meeting and service of the Rhode Island League of Servers was held at St. John the Evangelist's Church, Newport, on the Feast of Corpus Christi, June 3rd. The business meeting was held at 5:30 in the guild hall, the Rev. Fr. McCoy of Bristol presiding in the absence of the priest superior, the Rev. Dr. Fiske of Providence. The officers of last year were reelected. Mr. Robert Walker of Boston was present and explained the objects and present standing of the proposed National Order of St. Vincent for Servers. After supper the annual service in the church was held, following the order of service set forth by the league. The Rev. Fr. McCoy was the officiant; the Rev. Charles F. Beattie, master of ceremonies; the Rev. Herbert C. Dana, preacher. There were a large number of servers from several parishes in the state present in the chancel.

SOUTH CAROLINA

WM. A. GUERREY, D.D., Bishop

Woman's Auxiliary in Annual Convention

THE THIRTIETH annual convention of the Woman's Auxiliary assembled in the Church of the Advent, Spartanburg, May 19th, 20th, and 21st, opening with a Communion service with the Bishop as celebrant, and the Rev. A. R. Mitchell, and the Rev. W. H. K. Pendleton in the chancel. The United Offering presented at this service amounted to \$1,583. The business session was held in the parish house immediately after the service, and was presided over by the diocesan president, Mrs. Alexander Long of Rock Hill. The roll call showed an attendance of one hundred and two, thirty-four out of sixty-nine parishes being represented. The reports of the diocesan officers showed an encouraging growth and increase in all departments, and the financial results of the year's work were far in excess of previous years. Addresses were made by the Rev. Wm. H. Milton, D.D., of Wilmington, N. C., Miss Grace Lindley, associate secretary at the Missions House, Miss M. E. Horner of the Valle Crucis Industrial School, Mrs. T. C. Whetmore of Christ School, Arden, N. C., and Mrs. Laey Little of Kiangyin, China, who came to the convention by the consent of the Southern Presbyterian Mission Board under whom she works.

South Carolina now has in training for missionary work Miss Alice Gregg in Philadelphia; Miss Eloise Dublin will enter the Pennsylvania Hospital in September of this year, and Miss Uta Saito will enter that institution the year following. In addition to these young women, Miss Kage Mears of Ridgeway has offered her life for service in the mission field at home or abroad and commences her training by giving her services to the Burke County Mission of North Carolina for the summer months. Three other young women have likewise volunteered for limited terms of service in the North Carolina and Tennessee mountains for the summer months under the auspices of the South Carolina branch.

The Auxiliary has assumed the responsibility of a scholarship both in the Valle Crucis and Christ Industrial Schools, and will also undertake to assist materially in the mill work at Graniteville and Columbia, and in the negro work at Eastover.

Miss Katie Lee of Charleston was elected president for the coming year and Miss Maud Darrell, also of Charleston, secretary.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Services in City Institutions

ON WHITSUNDAY afternoon, in Cincinnati, the City Mission Society arranged for seven services in as many different institutions of that city, with an attendance of between six and seven hundred persons.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Girls' Friendly Society Plans "Holiday" House

FUNDS for the erection of a "Holiday" house for the members of the Girls' Friendly Society are being raised and already about \$800 in cash has been received.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Clericus Discusses Pension System

THE CLERICUS, which has a membership of eighty priests of the diocese, met in The Powhatan, Tuesday, May 25th at 1 P. M. After luncheon Rev. Dr. George H. McGrew presided. Rev. C. Rockford Stetson read a paper on certain phases of the proposed Clergy Pension Fund. He advocated it as a business proposition. A number of priests discussed the matter and were in favor of it, while others opposed it as un-Christian in principle.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Bishop Webb at Akeley School—Petoskey Note

THE BISHOP of MILWAUKEE delivered the commencement address at Akeley School, Grand Haven, June 1st. He spoke on the class motto, "*Esse quam videri*": "To Be Rather than To Seem To Be." While the nine graduates knelt, Bishop McCormick presented the diplomas and certificates, adding his episcopal benediction.

EMMANUEL CHURCH, Petoskey, has just reported that the choir now numbers thirty-five and the Easter offering was \$2,000.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Deconsecration of Zion Church—Little Helpers' Meeting—Woman's Auxiliary—Funeral of Judge North

ON TUESDAY afternoon, June 1st, Bishop Walker officiated at the deconsecration of the old edifice of Zion Church, Avon, and laid the

cornerstone of the new edifice, which is considerably under way. The Bishop was assisted by the rector, the Rev. Arthur O. Sykes, D.D., the Rev. J. W. D. Cooper of Genesee, the Rev. Mr. Allison, and the Rev. Mr. Gairdner of Rochester, Archdeacon Davis, the Rev. Percy Isherwood of Mt. Morris, the Rev. David L. Leach of Honeoye Falls, and the Rev. Guy Raines of Scottsville. The congregation came from all parts of the Genesee valley and a special choir of over thirty voices rendered a musical programme. The Bishop's address of deconsecrating the old building, which was built nearly ninety years ago, was for the most part historical. After the cornerstone had been laid the congregation returned to the old church, when addresses were made by several of the clergymen, and thanks were tendered especially to Mr. and Mrs. Herbert Wadsworth and Mr. Frank E. Hovey for gifts of money, site, and adjoining lots upon which, at a later time, a new parish house and rectory will be built. Credit was also given to all who contributed to the building fund. After the Bishop pronounced the benediction the rector invited the clergy, parishioners, and guests to partake of a luncheon in Radford Hall, where a social hour was enjoyed.

THE ANNUAL service for the Little Helpers of Western New York took place on Saturday afternoon, May 29th, at St. Mary's-on-the-Hill, Buffalo, the rector, the Rev. George Frederick Williams, officiating. Sunshine was the main idea of the meeting and the idea was emphasized in decorations and addresses. At the chancel steps a globe was placed to represent the world and around it was a circle of yellow flowers, symbolizing the sunshine which the prayers and offerings of the Little Helpers carry to all parts of the world. Surmounting the globe was a cross, the story of which is to be spread all over the world. When the offering was presented one Little Helper from each parish marched forward with a yellow bag of money and deposited it in the alms basin, which was adorned with a large wreath of yellow flowers. The offerings from the Little Helpers branch of the Woman's Auxiliary go to purchase fonts for the missions of the diocese. In the parish house, after the church service, Miss Hart, the founder of the organization, gave an informal talk on "Sunshine" and then distributed to each child packets of yellow flower seeds for their home gardens. Refreshments were served by the members of St. Mary's branch.

THE FUNERAL of the late Judge Stafford E. North of Batavia was held May 25th at 2:30 o'clock from St. James' Church, of which Judge North was a communicant. The rector, the Rev. Alfred Brittain, had prayers with the family in the morning, after which the body was taken to the church, where it lay in state until the hour of the funeral. All business places in the city of Batavia were closed from two to four. The Bishop of the diocese officiated at the funeral, assisted by the rector and the Rev. Pierre Cushing of Le Roy. Many organizations were represented. Masonic services were held at the grave.

ONE of the most touching incidents so far connected with the growing desire for a new parish house at Christ Church, Rochester, has recently come to light. Miss Emma Stone, a member of the Girls' Friendly Society, and an expert vest maker, resolved more than a year ago to set aside one cent for each dollar of her wages towards the building fund of the parish house. For many weary weeks she was laid aside by an incurable disease, until finally the Master called her home about two weeks ago. A short time before her death she told the rector of her plan and out of a little pitcher she poured into his hand three hundred and ninety-seven pennies. Such an ex-

ample is too precious to be lost upon any congregation.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary was held at St. Mary's-on-the-Hill, Buffalo, June 2nd and 3rd, with Mrs. Philip N. Nicholas presiding. The speakers were Bishop Walker, the Rev. H. A. McNulty of the China mission at Soo Chow, Dr. L. P. Powell of Hobart College, and the rector of the parish, the Rev. George Frederick Williams. Miss Arnold, head of the intermediate department, reported a gain in interest and branches and a larger membership in study classes than any other intermediate in any diocese. Mrs. T. B. Berry, educational secretary, gave a report of mission study classes, stating that fifty-two parish branches had classes during Lent, with a membership of 1,019 and an average attendance of 835. Christ Church, Corning, had the largest class, with a membership of 233. The treasurer, Mrs. Julius H. Potter, reported receipts since last November of \$2,940, an increase of \$400 over the corresponding time last year. Mrs. Walker made a strong appeal for the Emergency Fund and before the meeting closed \$100 was pledged by the parish branches and individuals for that fund.

MR. CHARLES KENNEDY of Buffalo has just completed the gift of an endowed scholarship for a foundation at De Veaux College, Niagara Falls, by adding the last \$1,500, making a total of \$7,500. As has been stated before, Mr. Kennedy makes this endowment in gratitude for the education which he himself received at this school when a poor boy.

ON SUNDAY EVENING, May 23rd, at St. Paul's Church, Buffalo, the service was especially for the Buffalo Consistory, Knights Templar, who attended the service in a body. The sermon was preached by the curate, the Rev. Arthur F. Lowe.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Bishop Entertains Clergy—Sunday School Rally—Memorial Service

IN ACCORDANCE with his annual custom, Bishop Partridge invited the clergy of the diocese to spend parts of three days with him, commencing with the evening of May 25th. That evening was spent in an informal discussion of experiences in handling certain topics in the various fields of work. On Wednesday morning there was a celebration of the Holy Communion at 10. This was followed by a series of addresses, interspersed with time for meditation and prayer. In the evening the time was spent getting acquainted, and on Thursday, after Morning Prayer, the closing session of the meeting considered the establishment of schools of Church instruction in connection with the Church board of religious education, some methods of meeting certain diocesan expenses, and the merits of the proposed plan for providing pensions for the clergy. All but two of the clergy of the diocese were present and the feeling of appreciation for what the Bishop had done was attested by the rising vote of thanks given to him on the last morning, for the mental and spiritual refreshment that had been received.

A SUNDAY SCHOOL missionary rally was held at Grace Church, Kansas City, on the afternoon of Whitsunday at which the Bishop of West Missouri and the Bishop of Springfield were the speakers. The different parishes and Sunday schools united in the service and the singing was led by a choir made up of members of the various choirs of the city. The attendance was good and the service inspiring. The offering was given for the missionary work of the diocese.

ON THE AFTERNOON of Trinity Sunday the members of Typographical Union No. 80 had

their annual memorial service at their burial plot in Forest Hill cemetery. This year Bishop Partridge was the invited speaker and made an address that won him a place in the hearts and minds of his hearers. The attendance was large and the programme of music was unusually well rendered. Carl Reed Taylor, rector of St. John's, is chaplain of No. 80.

CANADA

Farewell Sermon of Bishop Roper—His Enthronement—Induction Service—Heroines of the Lusitania

Diocese of Columbia

BISHOP ROPER, preaching his farewell sermon in Christ Church Cathedral, Victoria, before his departure to take the see of Ottawa, took for his text Col. 4:5: "Walk in wisdom towards them that are without, redeeming the time." The Bishop dwelt at length on the subject of prohibition and the drink question. He said that while he personally was not sure that prohibition was the best way of reaching temperance, he yet felt that the present time needed very special remedies. He said too that he did recommend all the congregation to abstain from alcoholic liquors during the war.

THE FOUNDER of the Shingwauk and Wawanosh Homes for Indian boys and girls, established about forty years ago, the Rev. F. E. Wilson, died in Victoria, in May, at the age of 71. He also founded the Indian Home at Elkhorn, Man., of which his eldest son is now the principal. He was rector of Salt Spring Island until four years ago, when his health failed and he went to live in Victoria.—THE DIOCESAN synod for the election of a Bishop to succeed Bishop Roper will meet July 15th. The consecration of the Bishop who is elected and his enthronement will take place probably in August or September.—THE RT. REV. DR. DOULL, Bishop of Kootenay, preaching in Christ Church Cathedral, Victoria, spoke of the sacrifices demanded by the war and said now was the opportunity for the Church. He said, "The world is witnessing the most awful sacrifice of all time. What a dreadful thing it will be if that sacrifice is made in vain!"

Diocese of Huron

THE LAST meeting of the rural deanery of East Middlesex was held in the Cronyn Memorial Hall, London, and commenced with a banquet under the auspices of the Laymen's Missionary Movement. At the business session the subject of Church Extension was taken up at some length. A joint meeting of the members of the deanery and of the Woman's Auxiliary was held in the afternoon. The Rev. Canon Gould, general secretary, gave an address on "The Apostolic Conception of the Church's Mission."—A JOINT SERVICE of the seven city congregations in Brantford was held on Ascension Day, in Grace Church. Professor Cosgrove of Trinity College, Toronto, preached.

AT THE May meeting of the Brant deanery and missionary conference in St. James' parish, Paris, it was decided to postpone the ten days' mission to be held in Brantford next November, to the ten days before Lent.—ST. LUKE'S CHURCH, Brantford, has been much improved by the addition of a new chancel and sanctuary.

Diocese of Montreal

BISHOP FARTHING and the corporation of the Andrew's Home have offered the use of the building to the government for a home for convalescent soldiers. It was formally opened by the Duke of Connaught on his visit to Montreal. The home is very well suited to the purpose, having large, airy rooms and wide, sunny galleries.—ST. GEORGE'S CHURCH, Montreal, will continue to be occupied for the

The property was sold for site, but difficulties have arisen and are to be left as they are for the present. An address and a purse of \$500 was presented to the vestry clerk of St. George's on his completion of forty years of service. He was served under an Archbishop and two Bishops, all successively rectors at St. George's.

THE DIOCESAN board of the Woman's Auxiliary held the last meeting of the season in the Synod Hall, June 3rd.—THE BISHOP was the preacher at the memorial service in St. James the Apostle Church, Montreal. Three members of the congregation were killed in action at the battle of Langemark. The Bishop's subject was "Self-sacrifice." Canon Kittson assisted in the service.

Diocese of Moosonee

THE WOMAN'S AUXILIARY of the parish of St. Paul's, South Porcupine, have undertaken to refit and decorate the church. A student from Wycliffe College, Toronto, is now in charge of the church.

Diocese of New Westminster

THE MOST successful meeting yet held in connection with the Theological College, Latimer Hall, Vancouver, was the annual closing ceremony in May. The Bishops of Columbia, Kootenay, Caledonia, and New Westminster were present, as well as a large number of the clergy and laity. Bishop Roper of Columbia paid a high tribute to the students of Latimer who have worked in his diocese.—THERE WAS a very good number present at the annual meeting of the corporation of St. Mark's Hall on the same day, when the largest number of students yet enrolled was reported.

Diocese of Niagara

THE SUBJECT of the address at the service for men only in Holy Trinity Church, Hamilton, May 23rd, was "The Call to Work," by the rector. The men's orchestra rendered the musical part of the service.—AT A special meeting of the Sunday School Association in Hamilton on the 19th, an address was given by Miss Evans of St. Christopher's College, Blackheath, England. The meeting was held in the Cathedral parish hall.

Diocese of Ottawa

THE LATELY elected Bishop of Ottawa, the Rt. Rev. John Charles Roper, was enthroned as Bishop at Christ Church Cathedral, Ottawa, May 27th. Nearly all the clergy of the diocese were present. Bishop Thornloe of Algoma was the acting Metropolitan in the absence of the Primate, Archbishop Matheson of Rupertsland. Archbishop Hamilton, though present at the ceremony, took no part in it, as his official connection with the Church in Canada ended with his resignation. After the Bishop was enthroned, Holy Communion was celebrated, the celebrant being Bishop Roper, assisted by Bishop Thornloe and some of the clergy. The Bishop gave a short address, in which he asked for the prayers of the congregation and their sympathy in his work. One of the first acts of the new Bishop was to appoint as chancellor of the diocese Mr. J. F. Orde, K.C., who has been acting chancellor since the death of Mr. J. Travers Lewis. A very hearty welcome was given the new Bishop and Mrs. Roper on the afternoon of the 27th, at a reception where a large number of the clergy and laity were present. The welcome of the clergy was given by Rural Dean Anderson, rector of St. Matthew's, Ottawa, and that of the laity by Chancellor Orde.

Diocese of Quebec

THE INDUCTION service of the Rev. Rural Dean King as Canon of the Cathedral took place at evensong on Ascension Day, in the Cathedral, Quebec. The Bishop and Dean Shreve took part in it. The memorial service

on the following day for the Canadian soldiers killed in action was held in the Cathedral and all the Anglican city churches united in it. The Dean of Quebec, the Very Rev. Dr. Shreve, preached. The service was a modified form of the Office for the Burial of the Dead, with the addition of special prayers. The Dean's text was, "Let my last end be like his." At the close of the service the "Dead March in Saul" was rendered by the band of the garrison artillery, and the buglers present sounded "The Last Post." The service concluded with the national anthem.

Diocese of Rupertsland

IT WAS decided at a largely attended meeting of the members of St. Alban's parish, Winnipeg, that the new buildings should be proceeded with as promptly as possible. A suggestion was made that the first sod should be turned June 19th, St. Alban's Day. Archbishop Matheson has decided that as there is no urgent business the meeting of the diocesan synod, which was to have been held in June, shall be postponed indefinitely. This was in response to a petition from clergy and laymen asking that in view of the anxieties and distractions of the war conditions the meeting of the synod should be postponed. The executive committee will deal with the business which would have occupied the synod.—AT THE annual joint meeting of the rural deanery of Pembina and the Woman's Auxiliary at Pilot Mound, in May, it was decided to hold the spring meeting of the Woman's Auxiliary next year at Manitou.—THE DEGREE of D.D. was conferred upon Principal Lloyd of Emmanuel College, Saskatoon, at a meeting of the council of St. John's College, Winnipeg, in recognition of the great work he has done for the Church in western Canada. Emmanuel College, which is being made thoroughly efficient, owes much to Principal Lloyd.

Diocese of Saskatchewan

THERE WAS a meeting in St. George's parish hall, Saskatoon, when the Woman's Auxiliary of the parish invited the congregation to come together and bid God-speed to the eight young men who were going to join the forces at the front, from the parish. Every man was presented with a khaki colored stationery case with his initials worked in silk, the work of Woman's Auxiliary members.

Diocese of Toronto

MUCH SORROW is felt at the death on May 15th of the Rev. A. C. Miles, rector of Sanderland. He was born in 1861 in Milwaukee, Wis., and has had charge of several parishes in the diocese since his ordination in 1885. He was much beloved and will be greatly missed.—BISHOP SWEENEY held Confirmations in the western part of the diocese the latter part of May.—TOUCHING allusion was made in course of an address by the principal at Havergal College, Toronto, to the five Havergal girls who went down in the *Lusitania*. He spoke of the heroism reported of two of them, Miss Anna Allan, who gave her life belt to a fellow-passenger, and Miss Braithwaite, who left an overcrowded raft that the others might be saved.—CANON POWELL, rector-elect of Holy Trinity, Toronto, has begun his work there and will be inducted shortly.

A SERVICE was held in St. Alban's Cathedral, Toronto, June 3rd, when Bishop Sweeney set apart two candidates from the Missionary Training Home as deaconesses.—THE GRADUATING class at Trinity College this year numbers eighteen men and sixteen women.—ALTOGETHER the contribution from Trinity toward the country's aid in the present war is about ninety graduates and undergraduates. These have gone, either as combatants, as chaplains, or as members of the hospital and ambulance services.—AT THE May meeting of the rural deanery of Northumberland there was a good deal of discussion on the increase of the assessments of parishes by the synod.



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Educational

THE NINTH quinquennial reunion of the Society of Graduates was held at St. Mary's Hall, Burlington, N. J., on "Founder's Day," May 27th, with an attendance of over two hundred and fifty graduates. The programme of the day began at eleven o'clock with the crowning of Bishop Doane's picture. The ceremony consisted of a processional hymn, a short prayer by the Rev. John Fearnley, the rector of the school, the wreathing of the picture with a garland of pansies, and the Aaronic benediction by Bishop Matthews. The graduates took their places in the chapel, followed by a procession of the faculty and the student body, and an excellent sermon was delivered by Bishop Matthews, following which the entire graduate body received Holy Communion. The service ended at a little after one o'clock. In the evening at eight o'clock there was a reception given by Mr. and Mrs. Fearnley, after which every one gathered in the school theater to enjoy Gilbert and Sullivan's "Patience," which was ably rendered by the school dramatic club.

THE COMMENCEMENT exercises of Hobart College will be held this year in Williams Hall, beginning on the evening of June 12th with the Calculus celebration. Sunday evening the baccalaureate sermon will be preached in Trinity Church by the Rev. Karl Reiland, D.D., rector of St. George's Church, New York. The class day exercises will be held Tuesday morning. On Wednesday will be the meeting of the Board of Trustees, meetings of secret societies, the Dean's reception to the senior class and alumni, and in the evening the alumni smoker. Thursday morning, after prayers in St. John's chapel, there will be the commencement exercises, at which the Phi Beta Kappa oration will be given by Joseph French Johnson, Dean of the School of Commerce, New York University, following which will be the commencement dinner, and in the evening the president's reception and senior ball.

COMMENCEMENT exercises held at St. Mary's College, Dallas, Texas, from June 1st to 4th, brought to a close the twenty-sixth year of the school's existence and also terminated Bishop Garrett's active direction of the institution. The Bishop preached the baccalaureate sermon on Sunday in the college chapel and presided over all the festivities of the week. A special feature of the exercises was the Elizabethan pageant and Greek and old English dances given in the beautiful grounds of the college. The work of the senior class in the present year showed that it was possible for Texas schools to keep abreast with the larger Eastern colleges. The Bishop expressed his pleasure at being able to turn over the direction of the college to its new Dean, the Rev. Francis L. Carrington.

THE CATHEDRAL SCHOOL FOR GIRLS, Orlando, Fla., completed its fifteenth year's work with interesting commencement exercises on May 23rd to 26th. The baccalaureate sermon was given by Bishop Mann in St. Luke's Cathedral on the evening of Whitsunday, the school attending in a body. A play was given on the 24th, and "class night" features marked the 25th. On the 26th the large auditorium of Cluett Hall was filled with the many friends of the school and of the nine graduates. The diplomas were conferred by the Bishop, and seven honor medals, offered from several sources for excellence in various departments, were awarded by the principal, the Rev. R. P. Cobb. Very thorough work has been accomplished in the school and prospects are bright for the coming year.

THE COMMENCEMENT exercises of All Saints' College, Vicksburg, Miss., were inaugurated Saturday evening, May 29th, by a

recital given by the Glee Club and members of the music department. On Sunday morning the commencement sermon was preached by the Rev. Luke White of Shreveport, Miss., at Christ Church. The Rev. Charles E. Woodson, rector of Christ Church, and the Rev. J. C. Johnes, rector of Trinity Church and chaplain of the college, took part in the service. Tuesday and Wednesday evenings were class nights, and the final exercises were held on Thursday morning in the assembly hall, with Bishop Bratton presiding. In the afternoon the board of trustees held their annual meeting and reported the most successful year in the history of the college.

THE COMMENCEMENT exercises of Margaret College, Versailles, Ky., the diocesan school for girls and young women, were held June 1st. Bishop Burton, several of the clergy, and a large number of friends and patrons of the college were present. Judge Lyman G. Chalkley, professor in the Law School of Kentucky State University, delivered the address. The baccalaureate sermon was preached by the Rev. R. L. McCready on May 30th. The Bishop presented the diplomas and the president of the college, the Rev. J. M. Maxon, conferred the crosses of honor which are awarded for scholarship and character.

COMMENCEMENT DAY of the Episcopal Theological School is on June 17th, beginning with Morning Prayer at 8:30 A. M. At 11 A. M. there will be the conferring of degrees, with sermon by the Rev. Alexander Mann, D.D., followed by luncheon in Burnham Hall. The annual sermon before the alumni will be preached in the school chapel on Wednesday, June 16th, at 5 P. M., by the Rev. Howard Chandler C. Robbins.

THE VICKSBURG Industrial School for negro youths closed on Thursday, May 27th. The exhibit of the work on the closing day proves that splendid progress is being made in the only educational institution for negroes under control of the diocese of Mississippi.

THE EVENING SERVICE

WHAT CAN be done about the Evening Service? This question is being asked in many parishes. The Rev. Dr. Hills of Bellevue, Pa., asked it of his Brotherhood chapter. A campaign along lines suggested by Field Secretary Shelby solved the problem: "Everybody at church Sunday evenings during March" was the slogan. A canvass of everyone on the parish list was made by the Brotherhood men during the last week of February. Reminder cards were mailed each Thursday during March. Result: Three hundred or more at each service instead of seventy-five. Even since the close of the campaign, the attendance has been at least twice as large as formerly.

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The Magazines

GERMAN *Kultur*, under four aspects, Science, Art and Literature, Scholarship, and History, is dealt with in a remarkable composite article in the *Quarterly Review* for April. Sir William Ramsay, who writes of "Science," concludes that German scientific men have in general simply amplified the work of the inventors of other nations. "Such work is very useful and is by no means to be derided; but it partakes rather of the character of that of the organ-blower, contrasted with that of the organist." He goes on to speak of the method of German commercial warfare. A bureau in Berlin directs the attack. By means of bounties, subsidies, and other government favors which enable underselling, the foreign competitor is driven from the market and German monopoly is established; then prices go back to their old level. (This suggests the question, Must we not create some kind of international trust regulation?) Mr. T. W. Rolleston, writing on "Art and Literature," says, "Just as a Catholic, who may be one of the most estimable and upright of men, feels bound to defend the principle of coercion in matters of religious opinion because the Church has definitely committed itself to that principle, so we find German professors like Eucken, who are reckoned among the chief ethical teachers of the day, defending the flagrant iniquity of the invasion of Belgium . . . because, like every other German professor, he is a state servant, and is bound more or less to the service of the official machine." Prof. Gilbert Murray writes brilliantly on "Scholarship" and Mr. H. A. L. Fisher on "History." The latter says: "If in the fifties and sixties, when Sybel, Mommsen, Häusser, Droysen, and Giesebrecht were at the height of their powers, the pride of place unquestionably belonged to the Germans. In the past decade of the century the most brilliant galaxy of historical talent was undoubtedly to be found on the banks not of the Spree but of the Seine." A similar severe criticism of Germany in another sphere is made by Sir Charles Stanford in the article "Music and the War." Richard Strauss' "Don Juan" is full of a certain dash and youthful exuberance, but the composer never again attained a similar level. "He glorifies Nietzsche in 'Zarathustra' in strains under which the philosopher would have writhed. He sets Bernhardi to music in 'Heldenleben' . . . He makes his climaxes out of the well-known sounds and combinations familiar to any musician who knows his 'Nibelungen' or his 'Tristan.' He cannot even leave the domestic hearth and the innocence of childhood alone, but blares at infancy with tubas and trombones." The author thinks that after the war Germany will be so crippled financially that "it will for decades to come be unable to preserve its opera houses and its concert institutions at a sufficient height of efficiency to attract the hosts of students and of music lovers which congregated there."

"IMPERILLED HOLLAND," it is announced, will be the subject of an article by T. Lothrop Stoddard, with an introductory note by Hendrik Van Loon, the Dutch historian, in the *July Century*. The article will point out, it is said, how Holland, midway between the hostile empires of Germany and Britain, flooded with refugees, her trade paralyzed, living on her capital, in perpetual danger of the violation of a neutrality begrudged by all, stands armed and anxious, in a state almost less enviable than that of war. How great a temptation it is to England to pass through Holland as Germany passed through Belgium; how Holland has been threatened, unless she sides with the Allies, to lose her colonial empire, the richest in the world, on which her prosperity depends; how her sym-

pathy with Belgium has largely estranged her from Germany and her bitter memories of British aggression and her fear of British imperialism in the East Indies make it difficult for her to favor the Allies; and finally what a terrible defensive weapon she has, in case of extremities, in the opening of the dykes—these and many other things the article will tell.

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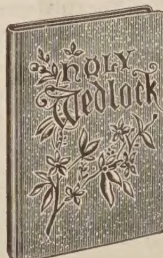
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